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STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

Vol. 10, No. 2] December, 1926. [As. 5, Post free.

REGISTRAR OF ... 1-MAR 1927 ... MADRAS

Our symbol represents the ideal influence of woman, which it is the object of our A[illegible] to make an actuality in every detail of daily life in every part of India. The work [illegible] the Madras Presidency (the place of the woman's feet), but its life-force springs from religion (her heart is in the region of Benares), and its intellect must be as clear and cool as the Himalayan regions into which rises her head.

Serene and self-reliant must stand each member, with hands outstretched to sisters and brothers, both in the East and West, to give them from her active right hand Beauty and Prosperity, represented by the lotus, the flower that bears within itself male and female qualities equally, and from the lamp in her left hand, to extend the steady flame of inspiration which will light the fire of the united life of man and woman, the fire of devotion to our Sacred Religion and of love for humanity, the fire of patriotism, the fire of zeal for reform.

Thus she represents Religion, Knowledge, Organization, Service, Beauty, Prosperity, Inspiration and Co-operation, all offered freely to Mother India by each of her daughters.

Dedication

To the women of India to-day, and to the memory of the Indian Women of all past ages who have set an example of Courage, Wisdom and Devotion to Truth.

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The Editor will be glad to receive articles suitable for publication in English, Tamil, Telugu, or any Indian language. All Communications to be addressed to the Editor, "Women's Indian Association", Adyar, Madras.

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Women's Indian Association

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Vice-President: Mrs. D. Jinarâjadâsa.
Hon. Gen. Secretary: Mrs. M. E. Cousins.
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ORGANIZATION

The Association, which has a central organization at Adyar, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 65 Branches, 23 Centres and over 3,000 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims and ideals and work of the Association are on a religious basis.

OBJECTS

To present to Women their responsibility as daughters of India.

To help them to realise that the future of India lies largely in their hands; for as wives and mothers they have the task of training and guiding and forming the character of the future rulers of India.

To secure for Women the vote for Municipal and Legislative Councils as it is or may be granted to men.

To secure for Women the right to be elected as members on all Municipal and Legislative Councils.

To band Women into groups for the purpose of self-development, education, and for the definite service of others.

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Women's Indian Association, Adyar, Madras.

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Adyar
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Lahore
Lashkar
Mainpuri
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Bengali

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Marathi

Kolhapur
Poona

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MEMBERSHIP

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of women having the same aims can be affiliated to the Women's Indian Association. Members are asked, but not obliged, to pay a subscription of twelve annas a year to the Headquarters of the Association.

Local Branches are self-governing and make their own arrangements.

Women's Indian Association

BRANCH REPORTS

Burma.

A Branch of the Women's Indian Association was started in Rangoon by Mrs. D. Jinarajadasa in September. There was a large attendance of ladies at the Inaugural Meeting. The President is Srimati Damayanti Amma. The Chairman is Dr. (Mrs.) Sastri, who is a lecturer in Rangoon on Child Welfare, Hygiene and First Aid. The Branch has begun meeting regularly every week and has enrolled over 30 members.

Bombay.

Under the joint auspices of the W. I. A., The Guzarati Stree Mandal and The Jain Stree Samaj a public meeting was held on 19th October. Mrs. Herabai M. Gilder, L. M. S., presided. The following resolutions were passed with suitable speeches :—

1. That this Meeting is of opinion that the system of early marriages prevalent in India is harmful and detrimental in its effect on the women and to the best interests of India, and urges that efforts should be made to raise the Age of Consent ultimately to 16 years. This meeting gives its whole-hearted support to Dr. Sir Harisingh Gour's Bill raising the Age of Consent from 13 to 14 years.

2. This Meeting requests the Government of Bombay to nominate some women as members of the Provincial Legislative Council for the next session, as after the Bill removing sex disqualification was passed there was not sufficient time for women to work up the Electorates.

3. This Meeting authorizes the President to send copies of the first Resolution to the Secretary of the Legislative Assembly and Dr. Sir Harisingh Gour, and a copy of the second Resolution to the Hon'ble the Home Member of the Government of Bombay.

Among others Mrs. Herabai A. Tata, Mrs. Cooverbai D. Kalyanji, Mrs. Suffi Tyabji, J. P., Mrs. Hansa Metha, B.A., Mrs. Pushpavathi N. Kapoorchand, Mrs. N. Merchant, Mrs. R. Desai took prominent part in the meeting.

Vizagapatam.

Dr. Annie Besant's birthday was celebrated on the 1st October and a Harikatha Kalakshepam was performed by a Vaisya lady. Weekly meetings are being held as usual.

Dr. J. H. Cousins in Cacu.

Srimati K. V. Chellammal, Hon. Secretary, W. I. A. Calicut, writes :—A special meeting of the Association was held on 15th October, 1926, in the P. S. V. Hall under the presidency of Miss V. David, B.A., L.T., when Dr. James H. Cousins delivered a learned and illuminating lecture on "Women's Movements in the West and in the East in recent times". There were over a hundred ladies and more than an equal number of gentlemen. An interesting programme was gone through. The function began with prayer by Srimati Manjeri Kamalammal and then the guests were treated to exquisite music on Veena by Mrs. L. S. Krishnan. Dr. Cousins spoke for about an hour on the early struggles of the women of the West for equality and fair treatment, their suffering and sacrifice in the good cause and of their final success. He traced the comparatively easier course of the struggle in India and the remarkable success and progress of the Women's movement in this country for responsible freedom. He concluded his address by emphasising the need of education and culture for the perfect fruition of all forms of higher life for women in this country. He paid a glowing tribute to the men of India for their innate love of fair play and their great courtesy towards their sisters, wives and mothers.

After Dr. Cousins' address which was immediately translated into Malayalam by M. Ramakrishna Aiyar, a very pleasant function was performed. This was the presentation of a gold medal to Srimati Kumari Narayani Kutti Ammal, B.A., in appreciation of the high distinction she obtained in history and economics in the last B.A. examination. She thanked her well-wishers for the honour done to her.

Calicut.

BABY WELCOME CENTRE.

The total attendance of children during the half year was 6,074. The number of children that were given baths was 6,041. Admission is strictly restricted to children below six years of age. The number of children fed with milk and ragi conjee were 1,009, while those that were given sardinol was 372, making a total of 1,381. Feeding was confined to cases recommended by the doctors after careful examination. 237 children were treated for minor ailments, like fever 39, worms 21, sore eyes 106, diarrhœa and dysentery 18, and itch 53. At the instance of doctors attending the Centre, 22 cases were sent to the hospital, while the nurse attended on 13 delivery cases. Besides attending the delivery cases the nurse visited pregnant women to advise and guide them. Magic Lantern lectures were arranged on Health and Sanitation, Maternity and Child Welfare and other subjects.

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THE MEMBERS OF THE WOMEN'S INDIAN ASSOCIATION, BURMA.

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Stri Dharma

Official Organ of the Women's Indian Association

Vol. 10, No. 2] December, 1926 [As. 5, Post free.

NOTES AND COMMENTS.

Srimati Muthulakshmi Aammal, M.L.C.

The Madras Government is to be congratulated on nominating a lady to its new Legislative Council. The great honour has been conferred on Srimati Muthulakshmi Ammal, M.B., C.M., and all the women are proud of her. Her career has throughout been very significant of the new spirit of Indian Womanhood. A busy private medical practitioner, her interest is equally active in all spheres of public work, especially where the welfare of women and children is concerned. She is, of course, a prominent member of the W. I. A. and was on the deputations to Lord Willingdon and the Law Member asking the Legislative Council to be thrown open to women. She ably represented the W. I. A. at the Paris International Congress of Women, and since her return has been constantly speaking and writing upon its lessons to India in various directions. Her's was one of the names that were suggested, along with three others, by the Ladies' Deputation to H. E. Lord Goschen for nomination to the Legislative Council. We hope in other Provinces also lady members will be nominated to the legislatures and notably to the Assembly where important measures affecting the welfare of women and children are to be considered.

Heroic Defeats.

Mrs. Hannen Angelo knew her chances were very slight, but to show that Anglo-Indian women were ready as men to throw themselves into the work of the country she came forward and is no way daunted by her failure. Mrs. Kamaladevi's power to secure 4,461 votes, only 500 less than the successful rival, by a month's work is an immense victory in face of her opponent's organisation and nursing of the constituency for six months previously and is a matter of pride to all who support the progress of women. Dr. Parvati Devi in the Punjab also did not succeed at the polls.

The women's Cause in the New Councils.

It is good to find that all the champions of the women's cause during the past six years have been elected to the new Councils. Thus we have Sir Hari Singh Gour, Dr Paranjpye, Dewan Bahadur Krishnan Nair, Mr. Iqbal Narayan Gurtu, Mr. S. M. Bose, and Mr. A. Ranganatha Mudaliar. There will undoubtedly also be women nominated members who will bring great weight to all the Bills which women want to have passed for the improvement of the body, mind and morals of the people. The number of women who voted at the elections was surprisingly large. It has been a matter of comment in the Press, and particularly in Bengal where women were voting for the first time. Experience has shown that a woman polling agent should be part of the organisation of each future polling station to give help and instruction to each woman voter.

The New Madras Ministry.

High and well-deserved praise is pouring in from all quarters on the Hon. A. Ranganatha Mudaliar M. L. C., the newly appointed Minister of the Madras Government. Women have special reason to be gratified and proud at his appointment, as for his election to the Council he was proposed and seconded by women voters. He has always taken active interest in all women's problems and is sure to do his best in their further solution. Both the Hon. Dr. P. Subbarayon, the new Chief Minister, and his wife are people of advanced views, well-educated and widely travelled, and we may look forward to their influence in the direction of progress in women's education and also of greater participation in Local Self-Government.

The Women's Conference on Education, Poona.

Before the next issue of *Stri Dharma*, the All-India Women's Conference on Eductional Reform will have taken place in Poona. Throughout India women have been preparing for the past nine months to bring about this historic gathering of responsible women who will be the representatives of hundreds of women in their Provinces. This scheme has begun a new era in Indian education. It is more significant than might appear at first sight. The organizers of the fourteen Constituent Conferences already held, have been surprised at the enthusiasm which has been shown at the meetings. In Bangalore (Mysore), as many as 800 women gathered under the presidency of the wife of the Dewan, Mrs. Ismail Mirza. Bombay papers report that there has never been such an assemblage of the women intelligentsia of the City for a serious purpose, Barristers, Honorary Magistrates, Women Councillors, J.P's, Graduates of all kinds, organizers of the

Seva Sadans, managers of great establishments, women of wealth and fashion, business girls, missionaries and women of the most orthodox Hindu and Mussalman families—a great sisterhood. The gathering filled the Cowasji Jehangir Hall under the inspiring presidency of Mrs. Sarojini Naidu. The list of speakers on the 20 resolutions was remarkable for its scholarship and experience. The only regret is that the Director of Public Instruction for Bombay had denied his permission to his women educational officers to be present at the Conference. We believe he has made an educational, tactical and human blunder, and we again ask him to consider how the case differs in Bombay from Madras, Bengal and the Indian States in which the D.P.I.'s have given freedom to their workers to participate in this expression of women, interested in educational reforms which experience and the passage of time have shown are necessary. It has been a hardship to the officers and a deprivation of valuable help to the Conference, by unanimity on certain subjects and interesting variety on others. The final Conference will be held in Poona from the 5th to 8th January. This date has been fixed so as to give the delegates the benefit of the Railway Xmas concessions, also to fit in with other Xmas Conferences and the Science Congress in Lahore which begins on 10th January. Her Excellency Lady Irwin is much interested in the Conference and regrets that her engagement to be in Benares for the fixed dates prevents her from opening the Conference.

The Gujerat and Baroda Conference, held a Ahmedabad, was a notable success, being entirely in the mother-tongue, under the presidency of Mrs. Ambalal Sarabhai. Its Resolutions are admirably drafted, and their form of presentation will be a valuable help in the drafting of the Memorandum. One of the splendid results of this scheme has been the variety of contribution to a single end made by different groups of women. The work of synthesising all into a Women's Memorandum will be the task before the Poona Conference. All the Resolutions will be sent to every Delegate beforehand, and a draft synthesis which will be the basis of discussion at Poona. The Delegate's fee will be five rupees. Hospitality for Delegates will be provided. Application for this must be made before December 20, to Mrs Cousins, B. Mus., Indian Women's University, Poona. Visitors to the Conference will be welcomed who come at their own expense, making their own boarding arrangements; but they may not vote, as otherwise the just proportion of representative votes for all parts of India which has been aimed at would be disturbed. It is hoped time will permit, however, of visitors speaking if they so wish. Mrs Cousins, who is the Organising Secretary, will be in Poona from 15 December to make all arrangements with the local Reception Committee.

The Social Hygiene Council Delegation.

It is a matter of great importance and of far-reaching results to women that Dr. Lees and Mrs. Rolfe from London are touring India to investigate and to help to remove the venereal disease in this country. They are being given every assistance by Government in their campaign. They are both experts in the movement, to which they have dedicated themselves, and their wide knowledge of conditions concerning laxity of morals in many countries should give their words great weight. They are addressing teachers, college students, councillors, women's associations, business organisations, etc., in carefully planned programmes of a fortnight each in Bombay, Madras, Rangoon, Calcutta, etc. For long it was considered bad taste to mention this evil which is a canker in our midst, but the advent of this Delegation is breaking the old conspiracy of silence with a vengeance. No one will gain more than women by the broadcasting of knowledge concerning the danger to health and character of promiscuous relationships. Mrs. Rolfe moved the resolution at the Bombay Educational Conference in favour of the teaching of Sex Hygiene in Colleges and High Schools. We welcome her presence amongst us.

An Indian State's Lead In Social Reform.

As part of the celebration of the birthday of the Maharani of Bharatpur, an important Act, called the Social Reforms Act, was promulgated by the Maharajah of Bharatpur, on November 16, to be in force from January 1, 1927. The Act enables widows to contract a second valid marriage, and their children to inherit property. Another noble clause lays down that all marriages or remarriages contracted between persons who have not attained the age of 14 in the case of women and of 16 in the case of men may be declared void in a court of law, and all persons knowingly abetting in marriages contrary to the above age limit shall be liable to imprisonment and fine. Where an Indian State leads, British India can surely follow!

The Children's Aid Society, Madras.

This Society, which was started a year and a half ago through the instrumentality of Mrs. Hume Stanford, Hon. Magistrate for the protection of children who come before the Children's Courts, has now a fine Home for the delinquent children while they are awaiting trial, and forms a shelter for them till they can be placed under proper care. One Madras philanthropist has given the munificent donation of Rs. 10,000 to the Society, and from another came Rs. 5,000. The Society is now taking a house which will be made a certified school for girls, and then the complete Children's Act will be applied to girls as well as boys.

There is an influential Committee directing the activities of the Society and much valuable work awaits the members when the Act is working fully and when minor girls can be taken away from brothels.

Medical Aid to Women

The Governor of the Punjab brought forward interesting facts in his address to the women medical students. He says there are now in India seven Medical Colleges, over 3,600 state, public and aided hospitals, with an annual record of over 38 million attendance. In the Punjab they are adding 375 dispensaries to their already existing 666 hospitals and dispensaries, which will give one for each ten square miles of area. Over two million women had

been treated last year? It was part of the Government's programme, he announced, that there should be a woman's hospital at the headquarters of each district, and a woman's section at each of the tahsil hospitals which are now to be provincialised, each under a qualified woman doctor.

They want the services of many Assistant Surgeons and Sub-assistant Surgeons, all women. What we want in India is more women students taking the Medical course in the Colleges, and as an incentive to it more Medical Colleges for Women, not one only, in Delhi.

Rest Rooms for Women

The women of New Zealand did a fine thing at a big Exhibition held in one of their chief towns. They knew that the Exhibition would be very largely attended by women with their children. They collected money and built a room which was to be used for taking care of the little ones while the mothers enjoyed the Exhibition, free of care, as their babies would be well cared for by good trained nurses. The Rest Room was a practical boon to the women and now it has been made permanent in the Botanical Gardens and been handed as the Women's Gift to the City Mothers. This is an idea that could be carried out in many cities.

Women's Home of Service, Madras.

The Annual Home Day of this institution was celebrated with much success on the 20th November, when Viscountess Gosehen presided and bought many things at the Exhibition and Sale of Work made by the pupils of the Home. There was a crowded attendance. One of the noted South Indian singers, Srimati Nagarathnam, most generously gave a concert in the evening in aid of the Home and thus made the Day a financial success. The Report of the third year's work of the Home shows its continuous expansion and usefulness. It has had to move to larger premises which have made it better known, and it has passed 120 pupils through its vocational classes during the year. The number of resident scholarship students has increased to ten, and a limited number of young women teachers and college students are taken as hostel boarders. It is gratifying that two of the scholarship holders who have been trained at the Home have been taken into the Madras Educational Service as vocational teachers. Several Madras ladies give their services voluntarily as teachers to the Home, of English, Music, Tamil and Games. There is also a well-qualified staff. Such Homes for adult widows and deserted or ill-treated wives should exist in all large centres of population. The Home is fortunate in its present residence, whose only drawback is that it may prove too small for the growing popularity of the institution.

SOME OBSERVATIONS IN MY WORK AS A MAGISTRATE.

BY MRS. P. PUSHPANATHAM, HON. MAGISTRATE.

It was more than a year ago that I wrote in a letter to my old principal about my experiences as a Magistrate. An extract from this letter appeared in that school magazine, 'Mitrie'. When Mrs. Cousins and Mrs Jinarajadasa asked me at about the same time to send an article on the same subject for 'Stri Dharma' I did not comply with their wish, but waited till I could give a bright and hopeful account of my work as a Magistrate and Vice-President of the Cuddalore Bench Magistrates' Court. But to my great surprise, I found in the October issue of 'Stri Dharma' the same extract from the letter which appeared in my old school magazine. At the time I wrote that letter, things were not at all encouraging. All the people were just waiting to see how it would work with a woman Vice-President, for the first time in the history of the Cuddalore Bench Court. When I entered the court to preside over its sittings, they greeted me with a 'don't care master air,' and even the constables, the attender and the punkah-puller of the Court did not think it worth while greeting or saluting a Vice-President, who was after all a woman! But during the past year, changes for the good have taken place, and at present I am in a position to give a more interesting account of my work. I had several opportunities of presiding over a Second Class Court and looking after the whole establishment for long periods, wherein I showed the world that a woman can very well fill the place of man, so that now a woman Vice-President of the Court is not a novelty, but an ordinary matter of fact.

I am sure you will be interested to hear about my experiences concerning our own sex. Out of a hundred cases charged for using obscene language and quarrelling in places of public-resort, 99, you may be sure, are women. It is my constant observation that women beat men hollow in this capacity. Can it be that because woman was made out of a bone, she is more noisy than man who was made out of earth, as when bones are shkaen together they make more noise than earth when shaken in the same manner? When I read the names of women on a charge sheet, I at once guess it is a case of having used obscene language and I find I am invariably right in my guess. When there are one or two men charged along with them, the men always protest that the quarel was solely confined to the women folk and that they intervened to stop the quarrel. When both the parties are men in such cases, they are invariably drunkards who do not remember enough to admit or deny the charge.

During one of the long periods I was acting for the President, the first jail warrant I signed happened to be against a woman who was charged with having caused obstruction by keeping her fruit basket prjecting into the road and who evaded appearance in Cout first by giving a wrong name and address and then by refusing to receive the summons. Thus it took us nearly six months to secure the attendence of this woman in Court. In cases where the accused give us such trouble, we generally impose a heavier fine. Accordingly, this woman was sentenced to pay a fine

of Rs. 3, and in default of payment to suffer 2 days' simple imprisonment. But she had not brought any money with her and had none to stand surety for her as she was a native of Madras. When she came to know that she had to go to jail, in case she did not pay the fine then and there, she was in tears and implored for time. But as she gave us such a lot of trouble to get her appearance in Court, we all decided to send her to jail. When she found out that there was no other go, but to go to jail, the woman at last resorted to her tongue which she hoped would save her from going to jail. She began telling me in the most vehement terms that her accusers, the police constables, were most unjust in dragging her to Court for nothing at all, and that all that sin would rest upon the heads of their wives and children! Even on her way to the jail, escorted by two constables one in front of and the other behind her, I could hear and see her cursing the constables with a loud voice and many gesticulations.

The other day a woman wanted to see me. I thought that the woman must have filed a complaint in the Bench Court and that she wanted me to consider her side justly. Upon enquiry the woman burst into tears and said, "No, I have no case pending in that Court. But I have a very wicked neighbour who fears neither imprisonment nor heavy fine. I have spent most of my money in filing complaint after complaint against him in other Courts. He was convicted in some and acquitted in others. But still he is making my life miserable by untold mischief. I am a widow and I do not know what else to do. On my way from Pondicherry, I heard that a woman magistrate was presiding at the Bench Court at present, so I seek your help as you also belong to that cursed sex. Consider me as your daughter or sister or mother, and do help me and deliver me from this wicked enemy of mine."

To this I replied and said: "Unless you prefer a complaint against him in my Court, I can be of little use to you. Even then we do everything by the votes of the majority in our Court."

The woman still in tears asked me, "Mother, know you not that where two women are bound together for a single purpose, even the devils are powerless against them?"

My dear readers, those of you who believe in the crudely expressed statement of this woman, will you not rise up and bind yourselves to fight the cause of your unfortunate sisters dwelling in obscurity and oppressed by open and wicked enemies, and by the deadliest enemy of all in the form of social evils which I need not name or number here? When you are set free from these evils, try to extend the same freedom to your fellow sisters born of the same Mother India.

I must proceed with my topic without dwelling more on this side.

I am rather ashamed to own that the Cuddalore Bench Court gets a huge number of cases charged under the Town Nuisance Act for answering calls of nature on public roads. I do not know whether it is due to lack of public latrines, or the police make too much of such cases. In almost all these cases the accused are men and men alone. In the beginning I felt somewhat delicate to question the accused men whether they committed the nuisance on the public road. But now it has become quite common with one to deal with these cases.

Not to come in contact with the Bench Court as an accused, one must be very careful not to displease the police constable in uniform on the public roads. For if you incur his slightest displeasure in any matter, either private or public, you are sure to be accused of any number of charges against you. Once an unfortunate shopman was charged for having caused obstruction, for letting his gutter water into the street, for having used obscene language in the public street and for having answered the calls of nature on a public place—all at the same period and by the same constable—and the poor man used to walk three miles to and fro every Court day to answer one or the other of the many charges against him.

It is the rule that the accused should not be put on oath before making his statement in Court. It is always his accuser or rather the complainant who is made to swear. Once an old man with scanty dress entered the Court with a big garland of 'Tholasi' leaves on his neck and a big lump of the same leaves in his hands, making 'namaskarams' to heaven and to the Court. At first sight I took him for a [illegible] man, but soon I learnt that as the Tholasi plant is [illegible] emblem of truth, the man appeared in that fashion just to impress the Court that he was truth all over.

In the end I should like to say something about the lawyers, that time-honoured body of learned men, who appear in our Court also. It will be very interesting to go on hearing them arguing on points of law and on points of facts in lengthy discourses, but they will not allow us to do much work. They will drag the cases from one hearing to another for reasons best known to themselves. But we, the presiding magistrates, have to show our higher powers that we have disposed off a good number of cases and that the pendency is as light as possible. In particular, I should like to say something about our old friend, a private pleader, whom you are sure to find in our Court always. He has no academical qualifications like our young B.A., B.L.'S. But he has had more than 30 years of experience as a private pleader and he calls himself a 'poor man's vakil.' Once two porters were charged for quarrelling on the railway platform. Both of them were defended by vakils. Our old friend appeared for the shorter of the two and the other man who was tall and stalwart was defended by a young B.A., B.L., who was well-versed in law as he was quite fresh from the Law College. Our young friend argued that his client was on his legitimate duty and that the other man interfered and quarrelled with him and beat him; and he produced several witnesses who swore to the same effect. Our old friend argued that his client was merely exercising his right of private defence and in so doing he had to deal blows to the other man. In the end, just before the Court was to pass judgment, our old friend stood up and addressed the Court quite calmly: "I request the Court just to have a look at the two accused before the Court. My client is rather a little man, whereas the other accused is very tall and strong and well-built. Do you think that when this little man beat that huge man, he would have kept quiet without even offering the usual resistance till he fell

down over-powered? Our very common sense suggests that this taller person did take an equal part in the quarrel or even a greater part." After hearing this appeal to common sense, most of us, who were for acquitting the stronger and taller man according to his evidence, changed our views and convicted both of them and sentenced them to pay a fine of Rs. 5 each. In cases like these lawyers do really help the Court in finding out the truth where it is hidden by false evidence and many other circumstances.

DOMESTIC SCIENCE.

BY H. VAN DOREN.

Women's education in India just now seems to be passing through the same stage of criticism that it weathered in the West fifty and more years ago. As ever, the chief condemnation brought against it is the assertion that it unfits women for the life of the home. In India, where so large a percentage of women marry, and in probability will continue to do so, it is a criticism to be not lightly cast aside. One must even admit that it is deserved. Complaints come from mothers, as well as from husbands, both present and prospective, as to the domestic deficiencies found in girls who have [illegible] in sc[illegible]s and colleges. They do not know how to cook or to supervise servants; they are ignorant of the use and value of money; they have no interest in the life of the home; they are extravagant in their personal tastes and desires—so runs the general line of criticism.

Such fault-finding is to be met not by the lessening of education, but by a radical change in the type imparted. The mistake made is in the assumption that girls require just the same choice of subject matter as boys. Equality of the sexes does not mean identity. We need to alter the curricula of girls' schools in such a way that various unessential blocks of subject matter may be replaced by a new block, known as Domestic Science. Concerning this change, I have three definite suggestions to offer:

(1) Not only should the minimum requirement along lines of Domestic Science be made compulsory for all girls passing through our schools, but in addition to this, an optional course, with this subject as its centre, should be arranged as an alternative to the ordinary course leading to the S.S.L.C. Examination. At present, I know of at least one school which is definitely planning for such a course. For girls who are looking forward to teaching, medicine, or a college course leading to an Arts Degree, there will be the regular work of Fourth, Fifth and Sixth Forms. For others, who are planning to return home, or to marry soon, there will be an alternative course of three years, centred round the idea of home-making.

(2) The second point is important and cannot be too strongly emphasised. This new group of studies must be educationally sound, and in no degree easier than the old curriculum. We are not in the least advocating the old idea that a little music, a little needle-work, and a little poetry is all of which women are capable. Girls are not giving up the old course of studies because their homes are not fit to cope with it, but because they are turning their minds to something just as difficult and much more vital. Domestic Science is in America a subject for a degree, and even of graduate study. It is a *Science*, or rather a group of sciences, and it is to be treated as such.

For the study of Domestic Science, Physics, Chemistry, Biology and Human Physiology are necessary foundation subjects. For its laboratory practice there must be practical courses in cooking, the study of food values and a balanced diet, the care of children, sex hygiene, sick nursing, textiles, the making of budgets, and the keeping of accounts. In every hostel, girls should have constant experience in the planning of meals, cooking, the supervision of servants and the actual buying of supplies in the bazaar. From my experience in the school, with which I am connected in Chittoor, I know that all these things can be done by High School girls without detriment to their studies, or to their success in examinations.

(3) In order to secure the best possible results in planning and carrying out such courses, India needs to be brought into close touch with similar experiments in the West. This may be attempted through the work of European women who will bring to India the results of their studies in Western universities. Personally, I do not believe that success lies that way. It seems to me impossible to believe that any European woman will ever be able fully to understand, much less to improve upon, the mysteries of Indian household arts. What to my mind is needed is the careful selection of some of our most promising Indian women graduates, especially those who have taken their degrees in Natural Science, and the sending of such graduate women to Western universities. Such women will return, I believe, able to interpret and adapt to Indian conditions, all that they have learned in the West. The next step thereafter should be the inclusion of Domestic Science as an optional subject for the L. T. course. In this way we shall obtain a supply of teachers who have the requisite training of teaching the subject in High Schools, and we shall at least enter upon a solution to one of the most pressing of the many problems of girls' education in India.

PILGRIM SONG.

Come, let us go
To where some sacred fall goes leaping, leaping
To the green gulf below;
And let us give for ever to Their keeping
Who ever do abide and all things know
Our sorrow and our woe.
Wise men have said
This is a place where God is 'stablished
And lo!
The veriest fool,
The merest knave
Meets in this holy pool
What great God gave—
The peace that dwells with the immortal dead
And makes an end of weariness and weeping.
For they of old
Who said this was a place where spirits dwelt
Spoke but the truth and all they know and felt
And said and told
Was but God's fact . . . The fall makes silver laces

On the black rock and in the water's beat.
I hear, serene and sweet,
Their slow eternal paces
Who were here heretofore
And shall be evermore and evermore,
Who yet shall take all tears from off all faces . . .
Dear God, to make such places !

THE CHILDREN'S PROTECTION BILL.

The humanitarian measure for the protection of children, which Sir Hari Singh Gour has championed in the Assembly, will once more come up for discussion in that august body. It will be remembered that some three years ago, he introduced a series of Bills for the protection of (*a*) unmarried girls below the age of 18 ; (*b*) seduction of such girls ; (*c*) the consignment of them to pagodas and temples for the purpose of prostitution. Most of these measures have now been enacted into law with the result that so far as legislative sanction is concerned, prostitution and seduction is severely punishable in the case of minor girls below the age of 18. His Children's Protection Bill, to raise the age of consent within and outside marital relations, has been the subject of keen controversy and was thrown out at the Assembly at the instance of the Government, supported by the Swaraj party. He, however, returned to the attack as soon as his Bill was thrown out and succeeded in persuading the Government to accept it, even in a modified form, leaving his own Bill free for further consideration. He brought to bear upon the task a prodigious energy with the result that even the Government had to yield and agreed to raise the age from 12 to 13 and 14 inside and outside the marital relations. But Sir Hari Singh Gour's point has not been met. He argues that as three-fourths of the girls in this country attain maturity in their 14th year, and as the attainment of puberty is no sign of their fitness for motherhood, which requires further physical development, the age of consent should at least be 14 and 16 inside and outside the marital relations. He pointed out that every gardener knows that where a young tree bears flower, it is nipped off to prevent its death on fruition; still in the case of woman the first appearance of puberty exposes her to a contact, the result of which is early motherhood, consumption and death. Medical opinion is agreed that the appalling infantile mortality in this country and the high death-rate of adult females is due to early marriages. The recent Child Welfare organisations have proved that 33⅓ per cent. of the babies born in this country die before they are 12 months old. What this means was graphically described by the Hon'ble Mr. Allen, Commissioner of Assam, while supporting Dr. Gour's humanitarian measure. He said that the graves of these infants would cover the whole of the railway sides from Calcutta to Bombay, that is to say, if a traveller were to take train from Howrah to Bombay, he will see out of the carriage-window nothing but the continuous mounds of graves on both sides of the railway line as a result of the infant mortality of a single year. The Census Report recorded that the death of women from consumption in this country is mainly due to early marriages. Early marriages, therefore, lead both to infanticide and matricide. Besides the one-third of the children that die, those that remain grow feeble, emaciated, and are not able to pull their own weight in the battle of life. It accounts for the production of the mild Hindu and the backwardness of the Indian races to cope with the modern struggle for existence. Whether in the factories or in the fields, the Indian labourer has not got sufficient strength to do the work which his compeer performs elsewhere. The economic value of a man in India is stated to be only one-fifth of that in the Western countries. It is due to his physical weakness and proneness to disease brought about in many cases by the evil of early marriages. Early marriages retard human progress. Both the wife and the husband have to close their school careers, and the husband who drags on does not apply his full mind to the studies. The Madras University has recently considered the proposal that no under-graduate should be permitted to take a degree unless he were a bachelor. Its shows the danger of early marriages. Sir Hari Singh Gour's proposal will be opposed by the orthodox members of both the Hindu and the Mahomedan communities. Even the Government are opposed to it because the Government feel that by lending it their support they will be forcing the pa[illegible] for which the country is not yet prepa[illegible] country is never prepared for any social reform. It is the social reformer that prepares the country for it. Sir Hari Singh Gour's Civil Marriage Bill is an instance in point. The country opposed it tooth and nail, but he is now acclaimed as its greatest benefactor as having established a more reasonable law of marriage based upon affinity and affection. We hope that his Children's Protection Bill will receive the same support from the enlightened members of the Assembly and we call upon them to give him their unstinted support.

WOMEN PARLIAMENTARIANS.

Some Reminiscences of the Franchise Movement.

BY JAMES H. COUSINS, D. LIT.

Probably nobody and nothing was more surprised than the Madras Legislative Council itself when it found that in ten minutes and without premeditation, almost without warning, it had opened its doors to Women, and closed them on an era. The dexterity and unanimity with which one of the most radical steps in the public life of India was taken is an indication of the almost complete triumph of the women's cause. The shibboleths of the now almost inconceivable fight in England and Ireland fifteen years ago have become the principles of to-day. What that fight meant to those on the women's side may be judged when it is remembered that the vulgar inanities and insults of Lord Birkenhead to the Peeresses of England lately, while happily it is now exceptional at Westminster, was then general, and on the slightest provocation translated itself from words into deeds whose record makes one of the meanest and cruellest pages in history.

In 1914 things had reached a point of exasperation and apparent impossibility at which there was a general feeling that something horrible would have to happen in order to burst the *impasse*. And it happened. The politician who had talked about the "violence" of women started the world's greatest orgy of mutual murder and destruction. The beginning of the men's war saw the end of the women's war. Mr. Asquith's song "A woman's place is the home," was suddenly changed to "A woman's place is the munitions shop." The logic of the situation appealed to a logical mind. He saw that the duties of citizenship (which the male mind could only interpret in terms of warfare) had as inevitable corollary the rights of citizenship; and he turned from frank opposition of the women's cause to frank support. The prisoners of the franchise struggle were released from the prisons of England to go into shell factories and hospitals. Then came the vote, and the calamities to the social structure that Mr. Asquith and his kin prophesied before the War as a sequel to the enfranchisement of women were no more apparent than the debris of the shattered British Constitution that Galloper Smith and his kin prophesied as the inevitable result of giving Home Rule to Ireland.

My wife and I were up to the eyes in women's cause, for long before the Great War we were convinced that the growing evils the world over were not to be cured by any mere dosology of masculine medicine, but would only be extirpated by the infusion through public life of the purifying influence of womanhood; not a feminine domination as a hit back at the masculine domination of the past, which would mean merely a perpetuation of the world's ills in another form, but the poise of different though complementary qualities brought to bear on the problems of life which were no longer divisible into public and private but were simply human.

Behind the dream of women's freedom in the West was the great vague feeling of the problem of the women of the East. My wife and I had met some of the sweetest and cleverest of Indian women, as our home in Ireland was the ever open caravanserai for pilgrims from the great land that we had long wished to see because of our love for its philosophies. But we were aware of matters in the life of Indian women that looked well-nigh impossible of solution, and the vastness of numbers and space made an enormous background of aspiration and wonder in our minds.

In 1915 our hearts' desire to come to India was fulfilled. We arrived at Madras on November 1, and after a week of browsing around our new environment (an opportunity provided by the characteristic thoughtfulness of Mrs. Annie Besant), I took my place as literary and foreign sub-editor of "New India". In addition to my work of finding two pages of literary matter weekly, editing the foreign telegrams and writing such leading articles and paragraphs as came within my scope, I watched the growing struggle towards the political emancipation of India. My wife and I settled a century hence as the probable date for the commencement of activities towards the political enfranchisement of Indian women; and when an unanticipated change in our plans found us at Madanapalle College, we made up our minds to a life of mutual work in education, a noble, necessary and inspiring cause which drew out all our enthusiasm and labour.

And then.....one day the newspapers brought the announcement that the Secretary of State for India was coming out to join the Viceroy in an enquiry as to the possibility of political reforms. I looked at my wife and just said, "Votes for Women". That was enough. Then the wheels got moving. Our little home at Madanapalle buzzed with energy, the aim of which was an all-Indian deputation voicing for the first time the demand of Indian womanhood for an equal place with Indian men in the considerations of the law-makers. Long distances made letter writing impracticable, and the poor little post office of Madanapalle did not know what was wrong with itself with the yards of telegrams that it received and sent. This meant money, and the money came. The settlement or the personnel of the deputation, the fixing of its statement, the arranging of the place of meeting went through a thousand mutations whose mental and emotional reactions no thermometer or barometer could have recorded. But hope and faith were always in the air. In any case there was a joy in the work; and apart from its immediate objective, friendships and associations were made that were full of promise for the future of Indian womanhood. I was more or less of a spectator of all this; a helper, but without responsibility. The worker was Mrs. Cousins, and only one who was with her in the intimacies of her enthusiastic labour of love can realise what she put into the work out of her experience, her vigorous health, her love for Indian women. Day after day and far into night after night she schemed and wrote and aspired and hoped. Ultimately all, as far as the deputation was concerned, was in order. The question of the place was a difficulty. Any where meant long distances and expense for some of the ladies. At last it was announced that the Secretary of State and Viceroy would receive the All-India Deputation of Women at Madras....

And it is only in keeping with the fitness of things that Madras was the first legislative unit to admit women to the franchise, and now is the first to open its doors to women as members. I have vivid memories of the discussions and plannings that set on foot the further extension of women's service to the larger life of the community now happily completed. Correspondence, statements, interviews between groups of ladies and high officers of State, communications, waitings, moments of despair, days of hope—all went to the task of finding a way over, under, above or through the statutory time-limit for changes in the electorate. The public is fed on superficialities and sensations. Little does it know of the immense patient labour that goes to the [illegible]evement of the real constructive advances in its life. It knew nothing of the activities of the finest Indian women all over the country, and of their little group of Western sisters who merged themselves with the true life of Indian womanhood, which led up to the complete reversal of all that people outside had ignorantly thought of the attitude of the East to women in public life.

The action of the Madras Legislative Council will stand as one of the great moments in human history. To its members, including the one dissentient,

I, as a whole-hearted believer in the salvation of humanity through emancipated womanhood, offer my congratulations; likewise to the women of the Presidency and the women of the other legislative areas who will profit by the example of Madras; also to the women, Indian and European, who have helped towards this great achievement. And may I be forgiven a special bow in the direction of the brave spirit in woman form whose comradeship has given my life its noblest joy, who risked injury and death in England and Ireland for her sisters of the West, and now counts no labour too exacting, no journey too long, in the service of her sisters of the East?

WOMEN THE WORLD OVER

THE LEAGUE OF NATIONS.

Seven women attended the recent Assembly of the League as substitute delegates or experts, namely Miss Forchhammer, Denmark; Dr. Gertrude Banmer, Germany; Dame Edith Lyttleton, Great Britain; Miss Freda Bage, Australia; Mrs. Larsen Jahn, Norway; Mrs. Wicksell, Sweden and Mlle. Vacarsco, Romania.

AMERICA.

Mrs. Mabel Walker Willebrandt, Assistant United States Attorney-General, is the leading figure in the Prohibition campaign. She does this through her position in the State, believing that the Prohibition Laws must be enforced without fear or political favour to protect the Nation's honour. Last year there were more than 45,000 cases under her supervision relating to this subject. Mrs. Willebrandt is using her position in the direction of reform of many other evils, *e.g.*, the enforcement of pure food laws, proper prisons for women convicts and adult first offenders who might be reformed, decrease of litigation, etc. Her notable success at the bar was on behalf of women's property rights in California.

An American lady scientist, Dr. Matha Bunting, working in the laboratory of the University of Pennsylvania, has discovered certain hitherto unknown characteristics of micro-organisms, and thus made an important contribution to biological knowledge

AUSTRALIA.

Mrs. Winifred Keik, B.A., B.D., is the first woman in Australia to be appointed Minister of an Evangelical Church, having been appointed Pastor of the Congregational Church at Colonel Light Gardens, South Australia.

BELGIUM.

Many Women Councillors were elected in the recent communal elections in Belgium, women having the right to vote in these elections. At Herckila Ville, the list containing the names of the men candidates having been put in too late, the women on the female list, which arrived in time, were duly declared elected. The new Council is, therefore, entirely feminine with the exception of the Mayor.

CHINA.

In Shanghai there is a woman Manager of a Woman's Bank. This official is a good Feminist, an educator of women. Her work is stimulating and useful to the community. One must remember that the Chinese wife who is not a peasant is practically housebound, too timid to go about freely on the street, too timid to visit the bank to deposit or borrow money. To such women, this bank manager is an important connection with the world of progress.

FRANCE.

Jeanne Chauvin, the first woman to be called to the French Bar, has just died. The Bill to admit women followed upon her first abortive application and was passed in 1900. Mlle. Chauvin was awarded the Legion d'Honneur at the celebrations last year of woman's 25 years at the Bar.

JAPAN.

In Japan, girls reaching the age of twenty-one in 1926 are counted unlucky. This interferes seriously with their possible marriages, and leads to much misery and many tragedies. A movement, however, is on feet to break down what is now beginning to be regarded as a cruel and foolish superstition.

With regard to women and children in Japan, legislation, inspired by the Washington Convention, has enlarged the scope of limitation of the hours of work, night work and certain dangerous or unhealthy occupations. The minimum age has been raised and maternity protection has been improved.

Such legislation was of considerable importance since half the total of industrial workers are women, a proportion which, moreover, shows a decline since 1909, when female labour represented 60 per cent, of the total. As a result of it, children under 16 now represent 16 per cent only of the total number of workers.

THE FIRST WOMAN JUDGE IN SWEDEN.

Sweden has quickly followed in the footsteps of Norway and has now, also for the first time, a woman judge. Froken Birgit Spangborg, who early in the summer took the oath on her appointment, recently delivered her first judgment. We hear that she acquitted herself with skill and showed considerable professional knowledge.

TIBET.

Mrs. King, the Tibetian wife of the late British Consul in Eastern Tibet, is engaged in writing a book on her country, her husband acting as her secretary and amanuensis. According to her, in Tibet the sexes are on an absolute equality " and have been so within the memory of man". Individual ability, and not the mere accident of sex or the laws of a Parliament, is the universal test of fitness. Many of the heads of districts are women and deal with such intricate matters as taxation and also administer justice, except in murder cases, in the local courts. In one district where the old rule of chieftains continues, it is a queen who occupies the place at present. Children of both sexes are educated and trained in reading and writing, poetry, music and art which are considered of more value than mere knowledge. The girls are also taught the household lore and trained to respect the dignity of labour. In every department of activity, from religion down to trade, women have equal power and place. According to Mrs. King, monogamy is the universal practice in Eastern Tibet and she believes it to be so all over the country.

TAMIL.

சூடாலை.

(171-ஆம் பக்கத்தொடர்ச்சி)

சிகித்வஜன்: அழகிய என் செல்வமே! உன்னைப் பார்க்குமளவில் என் ப்ரியையின் அங்கங்களைப் போன்றவனாய்க் காணப்படுகிறாய். அவள் இப்போது என் ராஜ்யத்தை ஆண்டு வருகிறாள். அவளை இனி இப்பிறப்பிற் காணேன், அதுத்து வந்திருக்கும் நீ இப்பூமாலைகளை அணிந்து ஆனந்திப்பாயாக, என்று, தான் தேவபூஜைக்குச் சித்தம் செய்து வைத்தமாலைகளை அர்ப்பணம் செய்தான்.

பிராஹ்மசாரி (சூடாலை) அவைகளைப் பிரியத்துடன் ஏற்றுக்கொண்டு தன் விருத்தாந்தம் கூறுவானாயினன். முன் ஒரு சமயம் ஹிமயமலைப் பிரதேசத்தில் ஒரு குஹையில் தவஞ்செய்து வந்த நாரதர் கங்கைப் பெருக்கின் அலைகள் கரைமோதும் சத்தம் கேட்டுத் தாம் நதியின் ஓட்டத்தைப் பார்க்க ஆசைகொண்டவராய்க் கரையருகே வந்து எட்டிப் பார்த்ததும், ரம்பை, திலோத்தமை என்னும் அப்ஸரஸ்திரீகள் ஜலக்கிரீடை செய்வதைக் கண்டு, மனக்கலக்கமெய்தி வீரிய மிழந்த தருணத்தே நான் ஜனித்தவன். நான் அவருக்கு முறைப் படி சுசுருஷை செய்து, வேதாத்தியயனம் கற்பிக்கப் பெற்றேன். நான் நாரதர் குமாரனாகிய கும்பன் என்று அறிவாயாக எனமறுமொழி யுரைத்தான்.

சிகித்வஜன்:—தொந்தங்களை மேற்கொண்ட ஜீவன் முக்தர்களுமா இவ்வாறு மனங்கலங்குகின்றனர்? நாரதருடைய தவமென்ன, இந்த்ரிய நிக்ரஹமென்ன!

பிராஹ்மசாரி:—இம் மூவுலகங்களிலுமுள்ள யாவர்க்கும் தேவர்களுள்பட, சரீரம் உண்டு, அந்த சரீரத்தில் ஸத், அஸத் இரண்டு வித ப்ரக்ருதியும் உள்ளன. சிலர் தம் ஆயுள் முழுதும் அறிவின்மையிலேயே இருக்கின்றனர். சிலர் ஞானிகளாயிருக்கின்றனர். சிலர் துக்கத்திலும் சிலர் ஆனந்தத்திலும் தம் வாழ் நாளைக் கழிக்கின்றனர். நமக்கு ஆத்மஸ்வரூபம் தெரியாமல், நம் கண் வெளிமயக்கில் ஈடுபட்டுப் பிரமிக்கிறது. ஒருவன் ஆத்மஞானத்தில் எத்தனை ஆராய்ச்சி செய்திருப்பினும், ஒரு க்ஷணம் அலக்ஷியமாயிருப்பானாயின், அவனுக்கு ஞான விளக்கம் மறைந்துபோம். அப்போது பாபத்தில் வீழ்கிறான்—என்று கூறுவானாயினன்.

சிகித்வஜன்:—ஐயா, நீர் என் பூர்வபுண்யங்களின் உருவாக இவ்விடம் வந்தீர்போலும். நான் தன்யனானேன். உம்முடைய அமுதவாக்கால், நான் ஆவித்தேறினேன். எனக்கு ஒரு ராஜ்யம் கிடைப்பதைவிட உம்முடைய இதவசனங்களே எனக்குப் பெரும் பாக்கியம் என வுளங்களித்துப் புகன்றனன்.

பிராஹ்மசாரி:—ஐயா இந்த வார்த்தைகளெல்லாம் இருக்கட்டும், நான் என் சரித்திரம் உமக்குச்சொன்னேன். நீர் யார்? நீர் ஏன் இத்தனிக் காட்டில் இருக்கின்றீர்? சொல்லுவீராக என்றான்.

சிகித்வஜன்:—“தேவ குமாரனாகிய உமக்கு தெரியாமலிருந்தாலல்லவா நான் சொல்லவேண்டும்? ஆனாலும் நீர் கேட்டதற்கு நான் சொல்லக் கடமைப்பட்டவனென்று, தன் விருத்தாந்த முழுவதையும் சொன்னான்.

பிராஹ்மசாரி:—ஞானத்திலும் மேலான தவமொன்றில்லையென பிரஹ்மாதி தேவர்களும் ரிஷிகளும் கூறியிருக்கின்றனர், ஹே! ராஜரிஷி! நீர் ஏன் வீணாய் அஞ்ஞானத்தில் உழலுகிறீர்? நீர்யார்? இந்த ஜன்மம் எடுத்ததேன்? எப்போது அது ஒழியும்? பந்தத்திற்குக் காரணமென்ன? மோக்ஷத்திற்கு உபாயம் என்ன? இவைகளை நீர் விசாரித்ததுண்டா? ஸாதுக்களைநாடி இவற்றை விசாரியாமல் கல்லைத் தொளைத்து அதனுள்ளே குடியிருக்கும் பூச்சியைப் போல் இக்காட்டிலேயேயிருந்து காலங் கழித்துவிடலாமென்றிருக்கிறீரோ? ஐயோ! என்ன மௌட்டியம்? என்றனர்.

சிகித்வஜன்:—கண்களில் நீர் ததும்ப தன் மூடத்தனத்தையும் பழைய பிழைகளையும் நன்குணர்ந்து, “ஓ! திவ்விய பாலா! உன் மொழிகளால் எனக்கு புத்தி வந்தது. என் விசாரணைக் குறைவினாலேயே ஸஜ்ஜனங்களுடைய உறவை விட்டு இக்காட்டில் வந்து சேர்ந்தேன். நீயே என் பிதா. நீயே என் பந்து. நீயே என் குரு, உன்னைச் சரணமடைந்தேன், என்மேல் கிருபைகூர்ந்து அருள்க என்று ஸாஷ்டாங்க நமஸ்காரம் செய்து, பிறகு என்னைத் துக்கத்தினின்று விடுவிக்கும் பிரஹ்மஜ்ஞானத்தை எனக்கு உபதேசம் செய்யும் என்றான்.

பிராஹ்மசாரி:—எனக்குத் தெரிந்த மட்டிலும், உமக்கு ஏற்கக்கூடியமட்டும் சொல்வேன். நீர் ஏற்றுக்கொண்டாலும் சரி, அநாதரவு செய்தாலும் சரி, என்றான்.

சிகித்வஜன்:—ஐயா உமது வார்த்தைகள் எனக்கு வேதத்தைப்போல் பிரமாணமானவைகள். நீர் சிந்தித்துப் பேசாவிட்டாலும் அதில் எனக்கு நம்பிக்கையுண்டு என்றான்.

இந்த நிலையில் சூடாலை தன் மாறு வேடமாகிய பிரஹ்மசாரி ரூபத்தை அகற்றாமலே சிகித்வஜனுடைய ஸம்சய விபரீதங்களையுணர்ந்து, அவனுடைய போலி ஞானத்தை எடுத்துக்காட்டி, யதார்த்த ஞானத்தையும் போதித்து, அதை உய்த்துணரும் பொருட்டு ஓர் தியான முறையையும் உபதேசித்துப் பழையபடி தன் ககன யாத்திரையிற் சென்று தால வுடம்பிற் புகுந்து, அரசியாகத் தனக்கேற்பட்டுள்ள கடமையைச் செய்து வந்தாள்.

அரசனுடைய பக்குவ நிலைகண்டு வந்த சூடாலை சின்னாட் கழித்து, பிரஹ்மசாரி வேடத்துடன் சிகித்துவஜனை யணுகி, உண்மையை யுணர்த்தித் தன்னுருவைத் தோற்றுவித்தனள். அரசனும் உண்மைப் போதம் பெற்றபடியால் வெறும் தவவேடங்களால் துறவெய்துதல் முடியாதென்றும், யான், எனது என்னும் பற்றற்று உலகில் விவகரிப்பதே ஞானத்தின் முடிவென்றும் கண்டனன். கடைசியில் சூடாலையும் சிகித்வஜனும் ராஜ விருதுகளுடன் பட்டணப் பிரவேசம் செய்தனர், குடிகளெல்லோரும் ஆனந்தித்தனர். ஸதி பதி இருவரும் தம் ஆத்மஞானப் பயிற்சிக்கு இடையூறின்றி, சாந்தசித்தமுடையவர்களாய் பிரஜைகளுடைய க்ஷேமத்திலேயே எப்போதும் கண்ணும் கருத்துமாயிருந்து தீர்க்காயுளோடு விளங்கினர்.

ஸ்திரீயின் புத்திசாலித் தனத்தாலேயே புருஷன் மேன்மையடைதல் ஸாத்தியம்; பாரத தேசம் இனி ஸ்திரீகளின் விவேகத்தாலேயே உயர் நிலையெய்தும் என்பதற்கிலக்காக இந்த சரித்திரம் யோக வாஸிஷ்டத்திலிருந்து சுருக்கி எழுதப்பட்டது.

(முற்றும்.)

B. S. ராமசுப்பையர்.

ஸ்ரீ நாதர்

நாடகப் பாத்திரங்கள்

ராமண்ணா சாரியர்	ஓர் வைதிகப் பிராமணர்
ஸ்ரீநாதர்	சந்திரவல்லியை காதலித்தவர்
கங்காதர சாஸ்திரி	ஓர் வைத்தியர் ஸ்ரீநாதருக்கு சிநேகிதர்
கனகம்மாள்	ராமண்ணா சாரியின் மனைவி
சந்திர வல்லி	ராமண்ணா சாரியின் பெண்.
	பரிசாரகன்; வேலைக்காரன்
நிகழுமிடம்	கும்பகோணம்

7

அங்கம் I

இடம்:—அய்யங்கார் தெருவில் ராமண்ணா சாரியரின் கிருகத்திற்கு எதிரில்.

காலம்:—இரவு 10-மணி

(ஸ்ரீநாதரும் வேலைக்காரனும்)

வேலைக்காரன்:—ஸ்வாமி, ஒருவாரத்திற்கு ஒரு தடவையாவது தூங்குகிறது என்று வழக்கம் வைத்துக் கொண்டால் நலமல்லவா?

ஸ்ரீநாதர்:—போடா! முட்டாளே, தூக்கத்தைப் பற்றி என்னிடத்தில் பேசாதே.

வே:—தூக்கமென்றால், சாதாரண மனிதர்களைப் போல் அயர்ந்து போய் குறட்டை விடுகிற தூக்கத்தையா எஜமானிடத்தில் நான் சொல்ல வருவேன். நான் சொல்லுவதெல்லாம் ஒரு அரைமணி நேரத்திற்கு ஜாடையாய் கண்களை மூடிப்பார்த்தால்.

ஸ்ரீ:—சும்மாயிரு, உபத்திரவப்படுத்தாதே: —சந்திரவல்லீ! என்னை ஏன் இவ்விதம் துன்பப்படுத்துகிறாய்.

வே:—(தனக்குள்) உங்களோடே போகவில்லையே, நானுமல்லவோ கூடத்திரிய வேண்டியிருக்கிறது.

ஸ்ரீ:—என்ன ஆச்சரியம் நான் சென்னையில் எத்தனையோ ரூபவதிகளைப் பார்த்திருக்கிறேன். ஆயினும் இச்சிறுமியைக் கண்டது முதல் என் இருதயம் இப்படி நூதன விதமாய் தத்தளிக்கிறதே!

வே:—(தனக்குள்) பலநாளைக் கள்ளனும் ஒருநாள் அகப்படுவன்

ஸ்ரீ:—இவ்விதம் நான் பிரலாபிக்கிறதைப் பார்த்தால் என் சினேகிதர்கள் எப்படி நகைக்க மாட்டார்கள்!

வே:—(தனக்குள்) இந்த சமயத்திற்கு நான் ஒருவன் பார்ப்பது போதாதா?

ஸ்ரீ:—ஐயோ! நகைப்பது என்று சொன்னவுடன் என் சந்திர வல்லியின் புன்னகைகள் ஞாபகத்திற்கு வருகின்றனவே.

வே:—(தனக்குள்) அந்தபுன்னகைகளல்லவா குடியை கெடுக்கின்றன.

ஸ்ரீ:—அவள் நகைகொள்ளும்போது ஒருகன்னத்தில் லஜ்ஜையினால்போல் சிறுகுழிவிழ, மற்றொருகன்னத்தில் பிரீதியினால்போல் சந்தோஷம் மேவிட இவ்விரண்டில் எது அதிக சிறப்பு என்று என்னால் ஆய்ந்தெடுக்க முடியாதே.

வே:—(தனக்குள்) என்னபிப்ராயத்தைக் கேட்டாலோ ராத்திரியில் பத்து மணியான பிறகு இவ்விரண்டைக் காட்டிலும் தூக்கமே சிறப்பென்று நான் சொல்லுவேன்.

ஸ்ரீ:—இதோ ராமண்ணா சாரியர் வீட்டிலிருந்து வெளியில் வருகிறது வைத்தியர் கங்காதர சாஸ்திரி தானே?

வே:—ஆம், ஸ்வாமி.

ஸ்ரீ:—சரி, நீ வீட்டுக்குபோ. நான் இவருடன் சற்று பேசி வருகிறேன்.

வே:—(தனக்குள்) நியாயம்தான். இந்த ஸமயத்தில் ஒரு வைத்தியர்தான் உங்களுக்கு சரியான மனுஷியர். (போகிறான்.)

(சாஸ்திரியார் வருகிறார்)

ஸ்ரீ:—சாஸ்திரிகளே, நமஸ்காரம் என்ன சமாசாரம்? சீக்கிரம் சொல்லுங்கள். ராமண்ணாசாரியர் வழிக்கு வருவார் போல் தோன்றுகிறதா?

சாஸ்திரிகள்:—அவருடைய மனதின் நோட்டத்தை நான் பரீக்ஷித்து பார்த்தேன். அவர் உம்முடைய பேரில் மிக்க உஷ்ணம் கொண்டிருக்கிறாரென்று தோன்றுகிறது.

ஸ்ரீ:—உஷ்ணமும் பித்தமும் இருக்கட்டும். கல்யாணத்திற்கு சம்மதிக்கிறாரா, இல்லையா?

சா:—அவரா? அவர் தன் பெண்ணை உமக்கு விவாகம் செய்து கொடுப்பதைக் காட்டிலும் அவளை காவேரியில் தள்ளலாமே, என்கிறார்.

ஸ்ரீ:—ஹா! தெய்வமே! ஏன் என் பேரில் அவருக்கு அவ்வளவு த்வேஷம்?

சா:—நீர் சுத்த லௌகிகராம், உமக்கு கன்னிகாதானம் செய்தாலே பாபம் லபிக்குமாம்.

ஸ்ரீ:—இருக்கட்டும். அவருக்கு அந்த பாபம் சம்பவிக்காதபடி நானே எவ்விதமாவது சந்திரவல்லியைக் கொண்டு போய் விடுகிறேன்.

சா:—அதற்கு பயந்துதான் அவர், வீட்டுக்கு நல்ல காவல்காரனை திட்டம்செய்துகொண்டு வரும்படி என்னை கேட்டிருக்கிறார். தன்னுடைய வேலைக்காரனிடத்தில் அவருக்கு நம்பிக்கை இல்லையாம்.

ஸ்ரீ:—(சற்றுநேரம் யோசித்து) இருக்கட்டும், எனக்கு ஒரு உபாயம் தோன்றுகிறது. அது பலிக்கும்படி நீங்கள்தான் உபகாரம் செய்யவேண்டியது. நான் என்றைக்கும் க்ருதஜ்ஞதை யுள்ளவனாயிருப்பேன்.

சா:—அதிகமாய் சொல்லுவானேன்; நான் கட்டாயம் என்னால் இயன்றமட்டும் ஒத்தாசை செய்கிறேன். வேறொன்றுக்காகவு மில்லாமற் போனாலும் நீர் சந்திரவல்லியை இவ்வளவு ஆவலுடன் கோருகிறபொழுது இப்பொழுதுதான் நான் என்னுடைய சேஷியுடன் மணையில் உட்கார்ந்ததுபோல் எனக்கு ஞாபகம் வருகிறது, அதற்காகவே நான் என்னால் கூடிய உதவி உமக்கு செய்வேன்.

ஸ்ரீ:—(தனக்குள்) சரி! நினைத்துக்கொண்டு விட்டாரா தன் சேஷியை. இனி அனர்த்தந்தான்!

சா:—எனக்கு ஸ்மரணை உள்ளவரையில் நான் அவளை என்னமாக மறப்பேன்?

ஸ்ரீ:—(தனக்குள்) அவள் இறந்துபோய் பன்னிரண்டு வருஷத்திற்குமேல் ஆய்விட்டதே இன்னும் காலாவதி ஆகவில்லையா?

சா:—அவளும் சந்திரவல்லி மாதிரிதான் மூக்கும் முழியுமாக இருப்பாள்.

ஸ்ரீ:—(தனக்குள்) கேட்பானேன். அவள் படத்தை பார்க்கையிலே சூர்ப்பனகைக்கு தமக்கை உறவு கொண்டாடலாம் போலிருக்கிறது.

சா:—சிலரைப்போல் அவள் அழகில் மட்டும் சிறந்தவளா! அவளுடைய சாமர்த்தியத்திற்கு நான் என்ன சொல்லுவேன்! அவள் கையால் கிஷாயங்கள், சூரணங்கள் காய்ச்சினால், ரசத்திற்குப் பதிலாக அன்னத்திற்கு பரிமாறலாம்.

ஸ்ரீ:—சாஸ்திரிகளே. என், உபாயத்தைச் சொல்லட்டுமா?

சா:—அவள் சிற்றாமணக்கெண்ணை வடித்தாலோ பன்னீர் மாதிரி இருக்கும்.

ஸ்ரீ:—அது இருக்கட்டும். என் உபாயத்தை கேளுங்களேன்.

சா:—கடைசியில் அவளுடைய கார்ய ஊக்கத்தினால் தான் அவளுக்கு மரணம் நேரிட்டது.

ஸ்ரீ:—என் உபாயம் ரொம்ப சுலபம்.—

சா:—என் நோயாளிகளுக்காக நான் தயார் செய்த ஒவ்வொரு மாத்திரையையும் அவள் உரைத்து சாப்பிட்டு பரீக்ஷை செய்வாள். அதனால் அவளுக்கு, மகோதரம் உண்டாய் அவளைக் கொண்டு போய்விட்டது (கண்ணை பிசைகிறார்.)

ஸ்ரீ:—என்னசெய்கிறது மனுஷ்யர்கள் என்றிருந்தால் துக்கம் சம்பவிக்கிறது சகஜந்தான், தேற்றிக்கொள்ளுங்கள். நான் சொல்லப்போனது.

சா:—ஸம்ஸாரம் துக்கஸாகரம்—

ஸ்ரீ:—வாஸ்தவந்தான் என்னுடைய உபாயம்—

சா:—அநித்யாநி சரீராணி—

ஸ்ரீ:—உண்மையே! என் உபாயம்—

சா:—புனரபி ஜனனம்—

ஸ்ரீ:—அதிநிஜம், என் உபா—
சா:—புனரபி மரணம்—
ஸ்ரீ:—என் உபாயத்தை கேட்டு தலையுங்களேன் (சாஸ்திரிகளை தள்ளிக்கொண்டு போகிறார்.)

அங்கம் II

இடம்:—ராமண்ணா சாரியரின் கிருகத்தில் ஓர் உள்.
காலம்:—மறுநாள்காலை.

(கனகம்மாளும் சந்திரவல்லியும்)

சந்திரவல்லி:—நீ என்ன சொன்னாலும், அம்மா, நான் ஒத்துக் கொள்ள மாட்டேன். வைதிகர்களைக் காட்டிலும் லௌகிகர்கள் தான் அழகு; லௌகிகர்கள் எல்லோரிலும் ஸ்ரீநாதர்தான் அழகு.

கனகம்மாள்:—ஐயோ! ஸ்ரீநாதரைப்போல் அனாசாரக்காரரை கலியாணம் செய்து கொள்வதைக் காட்டிலும் கிணற்றில் விழலாமே.

சந்:—ஒரு வைதிகனைக் கலியாணம் செய்துகொள்வதைக் காட்டிலும் நான் கிணற்றில் விழுகிறதற்குத் தயாராயிருக்கிறேன். (தனக்குள்) ஸ்ரீநாதர் மட்டும் அக்கிணற்றுக்குள்ளிருந்தால்—

கன:—வைதிகர்கள் மாத்திரம் அழகில் என்ன குறைவாம் உனக்கு?

சந்:—கேட்பானேன்? உடம்பில் ஊசிகுத்தக்கூட இடம் இல்லாதபடி திருமண்ணையும் ஸ்ரீ சூர்ணத்தையும் இட்டுக்கொண்டு ஸ்ரீரங்கத்து மதில்மாதிரி வெளுப்பும் சிவப்புமாய் வேஷமும்—

கன:—ஐயோ போகட்டும்.

சந்:—ஒரு திருமண்ணுக்கு இரண்டு கச்சம் மேனிக்கு இடுப்பு முழுதும் கச்சமாகவே, கும்பகோணத்துத் தேர் சீலைக்கு நிகரான ஒரு துணியும்—

கன:—சரிதான் போ. உன் அப்பா ஒரு வைதிகர்தானே அவரை நான் கலியாணம் பண்ணிக்கொண்டிருக்க வில்லையாக்கும்.

சந்:—நாம் எப்பொழுதாவது அவருடன் ஏதாவது கேட்கப் போனால் அப்பொழுதுதான் மூக்கைப்பிடித்துக் கொண்டு மூலையில் பதுங்கிக்கொள்வது வைதிகர்களுக்கு வழக்கமென்று நீயே எத்தனையோ தடவை சொல்லியிருக்கிறாயே. அது போகட்டும் அம்மா. நீ ஏன் ஸ்ரீ நாதர் கூடாது என்கிறாய்? அவர் உனக்குச் சமானமான கெட்டிக்காரத்தாயார் உலகத்திலேயே கிடையாது என்கிறாரே?

(தொடரும்.)

சமாசாரக் குறிப்புக்கள்.

மதராஸ் சட்டசபைக்கு ஒரு மாது அங்கத்தினராக நியமனம் பெற்றனர்:—மாதர் இந்திய சங்கத்தில் அங்கத்தினராயுள்ள டாக்டர் முத்துலக்ஷ்மி அம்மாள் சட்ட சபையில் ஸ்திரீகளின் பிரதிநிதியாக நியமிக்கப் பெற்றது நம் எல்லோருக்கும் பெருமையே. முதன் முதலில் கவர்னரவர்களைப் போய்ப் பார்த்து, ஸ்திரீகள் மாகாணச் சட்ட சபையிலும் ஸர்வ இந்திய சட்ட சபையிலும் அங்கத்தினர்களாக வீற்றிருக்கும் உரிமை யுடையவர்களே யென வாதாடி எடுத்துரைக்கச் சென்றவர்களில் டாக்டர் முத்துலக்ஷ்மி யம்மாளும் ஒருவர். அவர்கள் ஸர்வ தேசிய மாதர்களின் வோட்டுரிமைச் சங்க மகாநாடு பாரீஸில் நடைபெற்றதற்கு ஓர் இந்திய பிரதிநிதியாய்ப் போயிருந்தனர். அவர்களுடைய வைத்தியத் தேர்ச்சியாலும், பல தேசங்களிற்குப் போய்ப் பார்த்து வந்த அநுபவத்தாலும், நெடு நாளாக மாதர் இந்திய சங்கத்தில் சிரத்தையாய் உழைத்து வந்த தன்மையாலும் உலகத்தில் விசேஷமாய் நம் தேசத்தில், மாதர்களுக்கு இன்ன அவசியம் என்பதை நன்குணர்ந்தவர். அவர்க்குக் கிடைக்கப்பெற்ற இந்த நியமனத்திற்கு நாம் அவர்க்குக் களிகூறுவோமாக.

புதுச்சட்ட சபைகளில் மாதர்களின் முன்னேற்றம்:—மாதர்களின் முன்னேற்றத்திற்குப் பரிந்து பேசியவர்கள் யாவரும் சென்ற ஆறு வருஷங்களில் சட்டசபையில் தேர்ந்தெடுக்கப் பெற்றிருக்கின்றனர். ஸர் ஹரிஸிங் கௌர், டாக்டர் பராஞ்சிபை, திவான் பஹதூர் கிருஷ்ணன் நாயர், ஸ்ரீ இக்பால் நாராயண குர்து, ஸ்ரீ எஸ். என். போஸ், ஸ்ரீ ரங்கநாத முதலியார், இத்தனைபேர்கள் இருக்கின்றனர். ஜனங்களுடைய சரீரமும், மனமும், சீலமும் மேன்மை பெறுவதற்கான உபாயங்களுக்கு அநுசரணையாய்வரும் மசோதாக்கள் யாவற்றையும் அங்கீகரிக்கச் செய்வதற்கு சட்டசபையில் நிச்சயம் நியமனமாகக் கூடிய மாதர்களும் பலமான துணையாயிருப்பர். சென்ற தேர்தலில் வோட்டுக்கொடுத்த மாதர்கள் ஆச்சரியகரமாகவே ஏராளமாயிருந்தனர். இதைப்பற்றிப் பத்திரிகைக் காரர்கள் யாவரும் எடுத்துரைக்காமல் நிற்கவில்லை. விசேஷமாய் வங்காளத்தில் முதன்முதல் மாதர்கள் வோட்டுக் கொடுக்க வெகு பேர்கள் வந்தது மிகவும் ஆச்சரியம். வோட்டு கொடுக்குமிடத்தில் ஒரு ஸ்திரீயையே ஏஜெண்டாக வைத்து இனி ஒவ்வொரு ஸ்திரீ வோட்டருக்கும் அங்கு வோட்டுக் கொடுக்க வேண்டிய முறையை சொல்லிவைக்க வேண்டியதும் அவசியமாகும்.

பூனாவில் மாதர்கள் கல்வியைப் பற்றிய மகாநாடு:—ஸ்திரீ தர்மத்தின் அடுத்த சஞ்சிகை வெளியாகு முன், கல்வி முறைச் சீர்திருத்த விஷயமாய்ப் பூனாவில் கூடும், அகில இந்தியா மாதர்களின் மகாநாடு நடந்தேறியிருக்கும். ஒவ்வொரு மாகாணத்திலும், நூற்றுக்கணக்கான, மாதர்களுக்கு பிரதிநிதிகளாயுள்ள படித்த ஸ்திரீகள் அனைவரையும் கூட்டுவிக்க சென்ற 9-மாதங்களாக ஸ்திரீகள் வெகு பாடுபட்டு உழைக்கின்றனர். இவ்வேற்பாட்டால், இந்தியக் கல்வியின் சரித்திரத்திலேயே ஓர் புதிய சகாப்தம் தொடங்குவதாகச் சொல்லலாகும். இது முதல் பார்வையில் அவ்வளவு விளங்காது. இந்த மஹாநாட்டுக்கு உபாயங்களாக நடைபெற்ற 14 கூட்டங்களை ஏற்பாடு செய்தவர்களுக்கு இதுவிஷயமாய் எவ்வளவு உத்ஸாஹம் உள்ளதென்று தெரியவந்தது. பெங்களூரில் திவான் அவர்களுடைய பத்தினியாகிய மிஸ்ஸஸ் இஸ்மெயில் மிர்ஸாவின் அக்ராஸனத்திற் கூடிய கூட்டத்திற்கு 800 மாதர்கள் வந்திருந்தனர். பம்பாயில் நடைபெற்ற, மாதர் கல்வி மகாநாடுபோல் இத்தனை மாதர்களின் தொகை எந்தக் கூட்டத்திற்கும் வந்ததில்லையாம். கூட்டம் ஜிஹாங்கிர் கவாஸ்ஜீ ஹாலில் மிஸ்ஸஸ் ஸரோஜினீ நாயுடு அவர்களுடைய அக்ராஸனத்தின் கீழ்நடைபெற்றது. 20 தீர்மானங்களைப்பற்றிப் பேசினவர்கள் விசேஷமான படிப்பும் அநுபவமும் உடையவர்கள், பாரிஸ்டர்களும், கௌரவ மாஜிஸ்டிரேட்டுகளும், ஸ்திரீ கவுன்ஸிலர்களும், வெவ்வேறு பட்ட பரீக்ஷைகளில் தேர்ந்தவர்களும், ஸேவாஸதனங்களை ஏற்படுத்துகிறவர்கள், பணத்திலும் அந்தஸ்திலும் சிறந்த மாதர்கள், வர்த்தகம் செய்யும் ஸ்திரீகள், பாதிரிப்பெண்கள், தங்கள் மதாசாரத்தில் மிகவும் நோக்கமுடிய ஹிந்து முஸல்மன் மாதர்கள், ஆக இத்தனை பேர்களும் ஒரே பெருஞ் சகோதரபாவத்துடன் கூடியிருந்தனர். ஆனால் பம்பாய்ப் பொதுக்கல்வி யிலாகாவின் டைரெக்டர் மாத்திரம் தம் சிப்பந்திகளை இந்த கூட்டத்திற்கு போகப்படாதென்று சொல்லிவிட்டார். அது பெரியதவறு. மதராஸ், வங்காளம், இந்திய மாகாணங்கள் இவ்விடங்களிலெல்லாம், பொதுக்கல்வி யிலாகா டைரெக்டர், தம் சிப்பந்திகளையெல்லாம் இக்கூட்டங்களிற் கலந்து ஆலோசிக்க உத்தரவு கொடுப்பதென்ன? பம்பாயில் உத்தரவு கொடுக்கமுடியாத ஆவசியகம் என்ன? கடைசி மகாநாடு ஜனவரிமீ 5வ

முதல் 8ஆ வரை நடைபெறும். கிரிஸ்ட்மஸ் நாட்களை உத்தேசித்து டிக்கெட் ஸஹாயம். அப்போது பிரதிநிதிகள் பிரயாணம் செய்தல் இயலும். மேலும் மற்ற கிரிஸ்ட்மஸ் கான்பரன்ஸ்களை ஒட்டியும் லாகூரில் நடக்கும் ஸயன்ஸ் காங்கிரஸை ஒட்டியும் இந்தத் தேதிகள் குறிப்பிடலாயிற்று. மாட்சிமை தங்கிய லேடி இர்வின் நம்முடைய இந்த மகாநாட்டில் மிகவும் விருப்பமுடையவரா யிருக்கிறார் அதே காலத்தில் அவர் காசியிலிருக்கவேண்டி யிருக்கிறபடி யால், அவர் நம் மகாநாடு திறப்பிக்க வரமுடியாது. வெவ் வேறு மகாநாடுகளிலிருந்து வந்த தீர்மானங்கள் ஒரே கருத்து உடையனவாக இருப்பினும், வெவ்வேறு அவசியமான பேதங் களும் தெரியவருகின்றன. இவை யாவற்றையும் "மாதர் களின் யாதாஸ்து" என்று ஒன்றாகத் தொகுப்பதுதான் பூனா மகாநாட்டார் செய்யப்போகும் காரியம். எல்லாத் தீர்மானங் களும் இவைகளை யெல்லாம் தொகுத்த நகல் ஒன்றும், அங்கு விவகரிப்பதற்குச் சாதகமாக ஒவ்வொரு பிரதிநிதிக்கும் முன்னதாகவே அனுப்பப்படும். இதன் விஷயமான விண்ணப்பங்கள் டிஸம்பர் 20உக்கு முன்னமேயே "Mrs. Cousins, C/o Indian Women's University, Poona" என்ற விலாசத்திற்கு அனுப்பவேண்டும். பிரதிநிதி ஒவ்வொரு வரும் ரூ. 5 கொடுக்கவேண்டும். பிரதிநிதிகளுக்கு உபசரணை செய்யப்படும். சொந்தச் செலவின்மேல் மஹாநாடு பார்க்க வருகிறவர்கள் வரலாம். ஆனால் அவர்கள் ஓட்டுகொடுத்தல் முடியாது. இந்தியா முழுதும் ஸ்திரீ பிரதிநிதிகள் இத்தனை பேர்களென்று மதிப்பிட்டிருப்பது பிசகிப்போகும் அவகாசம் கிடைக்குமானால், கான்பரஸ் பார்க்க வருகிறவர்களில் பேச விருப்பமுடையவர்கள் பேசலாம் இம் மகாநாடு ஏற்பாடு செய்யும் மிஸ்ஸஸ் கஸின்ஸ் டிஸம்பர் 15உ முதல் பூனாவில் இருந்துகொண்டு உள்ளூர் வரவேற்புக் கமிட்டி யுடன் ஸகல ஏற்பாடுகளும் செய்வார். அஹமதாபாத்தில் நடந்த குஜராத்—பரோடா மஹாநாடு வெகு நன்றாய் நிறை வேறியது. மிஸ்ஸஸ் அர்பா ஸாராபாய் அம்பாலால் அவர் களின் அக்ராஸனத்தின் கீழ் எல்லாம் தாய் பாஷையிலேயே நடத்தப்பட்டது. அவர்கள் தீர்மானங்களை எழுதியிருக்கும் மாதிரியானது, இந்த மகாநாட்டுத் தீர்மானங்களை எழுது வதற்கு மிகச் சாதகமாயிருக்கும். இந்த ஏற்பாட்டில் ஒரு விசேஷம், தேசத்தின் நானா பாகங்களிலிருந்து வரும் பல வகையான சீர்திருத்த முறைகள் ஒரே கருத்தை உத்தேசித்து விவகரிக்கப்படுவதே யாம்.

ஜனஸமுதாய சுகாதாரக் கவுன்சிலின் பிரதிநிதிகள்:—லண்டன் நகரிலிருந்து, டாக்டர் ஸிஸ் என்பவரும் மிஸ்ஸஸ் நீல்ப் என்பவரும் இந்தியாவில் சுகரோகம் வியாபித்திருப் பது எம்மட்டு மென்பதை சர்ச்சை செய்து அதை நிவர்த்திக்க ஸஹாயம் செய்வதற்கும் வருகின்றனர். இவ்விரண்டு பேர் களும் தாங்களெடுத்துக் கொண்ட கைங்கர்யத்தில் நிபுணர்கள். நானா தேசங்களில் சிலரும் கற்பும் அழியக் காரணங்கள் என்ன வென்பதை தீர விசாரித்திருக்கின்றனர். அவர்கள் பேச்சு பெரிதும் மதிக்கத் தக்கதே. அவர்கள், உபாத்தியாயர் களுக்கும் மாணவர்களுக்கும், கவுன்ஸிலர்களுக்கும், மாதர் சங்கங்களுக்கும் வர்த்தக சங்கங்களுக்கும் ஜாக்ரதையாய் திட்டம் செய்யப்பட்ட ஓர் பிளான்படியே பம்பாய், மதராஸ், கல் கத்தா ரங்கூன் இவ்வூர்களில் உபந்யாஸம் செய்வார்கள். நம் ஜன ஸமுதாயத்தில் உள்ள இத்தோஷத்தைப் பற்றி பிரஸ்தாவிப்பது நாகரிகக் குறைவு என்று வெகு காலமாக ஜனங்கள் எண்ணி வந்தனர். இவ்விரு பிரதிநிதிகள் இவற் றைப் பகிரங்கமாகப் உடைத்து விடுவதற்கே வருகிறார் கள். பலருடைய சேர்க்கையால் ஆரோக்கியத்திற்கும், சீலத்திற்கும் உண்டாகும் கெடுதல் இவ்வளவு அவசிய மென்பது மாதர்களுக்கும் அவசியம் தெரியவேண்டும். பம்பாய்க் கல்வி மகா நாட்டில், மிஸ்ஸஸ் ரால்ப் என்றவர் "காலேஜ்களிலும் ஹைஸ்கூல்களிலும் ஆண் பெண்களுக் குரிய சுகாதாரம் போதிக்கப்படவேண்டு" மென்பதாக, தீர் மானம் பிரேரணை செய்தனர். அவரை நாம் உப்சரிக்கிறோம்.

ஜனஸமுதாயச் சீர்திருத்தத்திற்கு ஓர் இந்திய ராஜ்யத் தின் முயற்சி:—பரோதா புரத்து மஹாராணியின் பிறந்த நாட் கொண்டாட்டத்தில் ஓர் முக்கிய அம்சம் என்னவெனில், ஜன ஸமுதாயச் சீர் திருத்தச் சட்டம் ஒன்று மஹாராஜாவால் பிரசுரிக்கப் பெற்றது. அந்தச் சட்டம் 1927ஆ ஜனவரீ 1உ முதல் அமுலுக்குவரும். விதந்துக்கள் இரண்டாம் கல் யாணம் செய்து கொள்ளலாம். அவர்களுடைய குழந்தை களுக்கு சொத்து பாத்தியதை உண்டு. எந்தக் கல்யாணமும் புனர் விவாகமும் 14 வயதுக்குக் குறைந்த பெண்ணுக் கும் 16 வயதுக்குக் குறைந்த ஆணுக்கும் நடக்குமாயின் சட் டப் பிரகாரம் அது நியாயஸ்தலத்தில் செல்லாது. இந்தச் சட் டத்திற்கு விரோதமாய் தெரிந்தோ தெரியாமலோ நடப்பார் களானால் அபராதமும் போட்டு சிறைப் படுத்தப் படுவார்கள். இந்திய மாகாணம் முன் மாதிரியாய் நிற்க பிரிடிஷ் இந்தியா என் பின் பற்றக் கூடாது?

மதராஸ் பாலர் ஸஹாய சங்கம்:—கௌரவ. மாஜிஸ் திரேட்டாகிய மிஸ்ஸஸ் ஹ்யூக் ஸ்டாண்டீ மூலமாக குழந் தைகளின் நியாயஸ்தலத்தில் விசாரணைக்கு வரும் குழந்தை களை ஆதரிக்கவென்று இந்த சங்கம் ஒன்றரை வருஷத்திற்கு முன் ஏற்பட்டது. குற்றம் செய்த குழந்தைகளுக்கு இப் போது பெரிய வீடு ஒன்று அமர்த்தப் பட்டிருக்கிறது. மத் ராஸிலும் ஓர் புண்யவான் ரூ 10,000 இந்த சங்கத்திற்கு மன முவந்து உதவியிருக்கின்றனர். இன்னொருவர் ரூ. 5,000 உதவி யிருக்கின்றனர். பெண்களுக்கும் ஓர் பள்ளிக் கூடமாக உதவும் கட்டடமொன்று அமர்த்தப் போகின்றனர். அப்போது குழந்தைகளைப் பற்றிய சட்டம் பையன்களுக்கும் பெண்களுக்கும் ஒருங்கே பிரயோகிக்கப்படும். இதற்கு மெத்த வும் செல்வாக்குள்ள பிரமுகர்கள் முன் நிற்கின்றனர். இந் தச் சட்டம் அமுலுக்கு வரும்போது இந்த சங்கத்தாருடைய காரியம் வெகுவாயிருக்கும். அப்போது விபசாரக் குடிசை களிலிருக்கும் மைனர்ப் பெண்களை விடுவிக்கலாம்.

மதராஸ் ஸ்திரீகளின் ஸேவா ஸதனம்:—நவம்பர் 20உ இதன் வருஷாந்தரக் கொண்டாட்டம் திருப்தியாய்க் கொண்டாடப்பட்டது. லேடி கோஷன் அவர் கள் அக்ராஸனம் வகித்தனர். இவ்விடத்தில் செய்யப்பட்ட அநேக சாமான்களை, அவர் விலைக்கு வாங்கினார். தென் இந்தியாவில் பேர் பெற்ற ஸ்ரீமதி நாகரத்தினம் அன்று சாயங் காலம் வெகு உதாரமாய் ஓர் பாட்டுக் கச்சேரி நடத்தினர், உற் சவதினம் பணச் செலவு சென்றியமாய் நடந்தது. இந்த ஸேவா ஸதனத்தின் மூன்றாம் வருஷத்தில், கைத்தொழிற் பயிற்சி 120 பேர்களுக்குக் கற்பிக்கப் பெற்றிருக்கிறது. இவ் விடத்திலேயே இருந்து படித்து வருவோர்கள் 10 பேர்களாக அதிகரித்திருக்கின்றனர், அதனால் ஸேவா ஸதனம் பழைய இடத்தைவிட்டு இப்போதிருக்கின்ற ஜாகைக்கு வரவேண்டி நேர்ந்தது. சில உபாத்யாயினிகளுக்கும் காலேஜ் மாணவி களுக்கும் ஹாஸ்டலில் சாப்பாட்டுக்கு ஏற்பாடு செய்யப்பெற் றிருக்கிறது. நமது ஸேவா ஸதனத்தில் ரக்ஷித்துப் பயிற்று விக்கப்பட்ட இருவர் மதராஸ் கல்வியிலாகாவில், தொழிற் கல்வி உபாத்யாயினியாக நியமிக்கப் பெற்றிருக்கின்றனர். ஆங்கிலம், பாட்டு, தமிழ், விளையாட்டுகள் கற்பிக்க மதராஸ் மாதர்கள் பலர் இனமாக உழைக்கின்றனர். நல்ல யோக்யதை யுடைய சிலர் உபாத்யாயர்களாகவும் நியமிக்கப் பெற்றிருக் கின்றனர். விதந்துக்களுக்கும் நிர்க்கதியாகவும் குருரமாக நடத்தப்படும் மனைவி மக்களுக்கும் இத்தகைய ஸேவா ஸதனம் இம்மாதிரி நகரங்களில் அவசியம். இப்போது இருக்கும் ஜாகை கூட போதாமல் நாளுக்கு நாள் இது விருத்தி யடைவ தாக இருக்கிறது.

TELUGU

బాలశిక్షా విధానము

(గతసంచిక తరువాయి)

జన్మించినపిదప నుండవలసిన పరిస్థితులు

శిశువు జన్మించిన పిదప దాదాపు మూడు సంవత్సరములకెక్కువగ తల్లి యొద్దను, గృహమునున్న ఇతరులయొద్దను బెరుగుచుండును గాన నా బిడ్డ సమీపమునందుండు వారందరు మంచి తలంపులను, మంచి భావములను గలిగి, మంచి కార్యములను జేయుచు మృదువైన వాని సూక్ష్మ స్థూల దేహములకు వాని నభ్యాసమగునట్లు జేయవలయును. దుష్ట సంకల్పములు, కామక్రోధాది భావములు, చెడు కార్యములు, శిశువుయొక్క లేత శరీరమునకు తగిలినచో వాడు చెడు స్వభావముగలవాడగుట కవకాశము కలుగును. ఈ కాలమున గృహపరిస్థితులు, శుభ్రముగాను మనోహరముగాను బుద్ధికుశలత నధికము చేయునవి గానుండవలయును. వాని దృష్టికి పడు ప్రతియొక వస్తువు సుందరముగాను, మంచి రంగుగలది గాను, వాని భావములను, మేధాశక్తిని పురికొల్పునవి గానుండవలయును. బిడ్డకని ప్రత్యేకముగ నొక గదియుండవలయును. ఆగదియందు మనోహరమైన చిత్రలేఖనములు—భక్తులయొక్కయు, వీరులయొక్కయు చిత్రపటములును, సంధ్యారాగము మున్నగు స్వభావ సౌందర్యమును సూచించు పటములు నుండవలయు. గదిలోనుండు వస్తువులు క్రమయుక్తముగానుండవలయును. భయ శోకాదులను బుట్టించు వికారవస్తువులుగాని కోప తాపోద్రేకములను కలిగించు వస్తువులుగాని యుండకూడదు. వానిదృష్టికి సదా వివిధ వర్ణపు పూలచెట్లుండుట మంచిది. గృహమునన్నున్న వారా శిశువుకు తమ ప్రేమను ప్రదర్శించుచుండవలయును. వానికెవ్విధముగను భయకంపాదులు బుట్టు మాటలనుగాని కార్యములనుగాని నుపయోగించకూడదు. దేహపోషణకారోగ్యమైన అన్న పానాదులను నిర్ణయకాలమున నివ్వవలయు. శుభ్రమైనవియును, మంచిరంగులు గలవియును, తేలికైనవియును నగు వస్త్రములు వానికి ధరింపజేయవలయును. శిశువు క్రొత్తయనుభవములను సంపాదించుట కుత్సాహితుడై యుండును గాన వాడడుగు ప్రశ్నలకు సదుత్తరములనిచ్చి ప్రోత్సహించుచు, వాని పరిశోధనలకు సహాయము జేయుచుండవలయును. ధీరుల మరియు భక్తులచరిత్రలను, సుశ్రావ్యమైన పాటలను వానికి వినిపించుచుండవలయును. వేయేల, [illegible] పురోభివృద్ధికి తల్లియే ముఖ్యకారకురాలు గాన నామె యెంత [illegible]వతిగానుండిన వానికంత మేలగును. తల్లియే మొదటి యుపాధ్యాయిని యని జెప్పవచ్చును.

పాఠశాలా పరిస్థితులు

మూడు సంవత్సరముల వయస్సు కాగానే బిడ్డలను పాఠశాలలకు పంపవచ్చునని ఆధునిక శాస్త్రజ్ఞులభిప్రాయపడియున్నారు. కూడినంతవరకు పాఠశాలల చుట్టు తోటయుండవలయును. వారిష్టపడినపుడు వెలపటవెళ్లి యాడుటకు తగిన ఆటప్రదేశము విస్తారముగనుండవలయును. వారిస్వేచ్ఛా చలనమున కాటంకము లేకుండు లాగున బల్లలు మొదలగు సామానులు ఎక్కువగ లేకుండ జేయవలయును. ప్రతి బిడ్డకు వ్రాతబల్లయు (Desk) క్రిందకూర్చుండుటకు చాపయు నుండినచాలును. సామానులన్నియు పైసూచించినట్టు క్రమయుక్తముగానుండవలయు. వేయేల, పాఠశాల ఆనందభవనముగ నుండవలయును. ఇట్టి పరిస్థితులలో నుపాధ్యాయులు ప్రేమమూర్తులై బిడ్డలకు గౌరవమునిచ్చుచు, మృదుభాషులై బిడ్డల జన్మోద్దేశ్యమును నెఱవేర్చుటయందాసక్తులై వారికుత్సాహమును కలిగించుచు తాము నుత్సాహపరులై యుండవలయు. ఉపాధ్యాయులు బిడ్డలకు చెలికాండ్రుగాను తామధికులమను భావములేనివారుగా నుండవలయు. బిడ్డలనమ్మకమును తాము సంపాదించవలయును. భగవంతుడెట్లు మనలను ప్రేమించుచు, మన పురోభివృద్ధికి పలువిధములగు ఏర్పాటులను జేయుచున్నాడో, అవ్విధముననే యుపాధ్యాయులు బిడ్డల పురోభివృద్ధిని సదా యాలోచించుచు దానికొఱకు క్రొత్తమార్గములను కల్పించుచు పాటుపడుచుండవలయును.

బోధన విధానము

విద్యయన, సంగతులను బోధించుట మాత్రముకాదని ఇంతవరకు తేటపడియుండవచ్చును. జీవులయొక్క మూడువిధములైన శక్తులను దేహములగుండ ప్రకాశమగునట్లు చేయుటయే నిజమైన విద్య. ఇది ప్రపంచానుభవముచే జీవులకు స్వాభావికముగ కొద్దిగా తటస్థించుచున్నదనియు విద్యాశిక్షణముచే యది త్వరపడుననియు పైనసూచింపబడియె. బిడ్డలప్రజ్ఞ మూడు సంవత్సరములు మొదలు యేడు సంవత్సరములవరకు జ్ఞానేంద్రియములద్వారా వస్తుజ్ఞానమును సంపాదించెదరనియు, ఆ కాలమున ఇంద్రియ శిక్షణము (Sense-tranling) అవసరమనియు కొందరు ప్రాజ్ఞులభిప్రాయపడియున్నారు. డాక్టర్ మాంటిసోరీగారు యీ తత్వమును గ్రహించి ఇంద్రియశిక్షణమునకై కొన్ని సామానులను (Didactic materials) యేర్పరచియున్నారు. బిడ్డలు ఆటలమూలకముగ ననుభవమును సంపాదింతురను అర్థమును గ్రహించి ఇంద్రియములను, బుద్ధిని వికసింపజేయు పై సూచించిన సామానులను ఆమె కల్పించియున్నారు. బిడ్డలయందుగల లోపములను (Defects) అవి చక్కబరచుచు వారి జ్ఞానతృష్ణను తృప్తిబరచుచున్నవి. ఈ సామానుల నుపయోగించుటలో అవలోకనాశక్తి (Perception) యు, చిత్తైకాగ్రతయు, (Concentration) పోల్చి తీర్మానించు శక్తియు (Comparison and Judgment) మున్నగు శక్తులు వికాసమగుచున్నవి. దీనిని గుఱించి విపులముగ విస్తరించుటకిది సమయము కాదు గాన ఇంతటితో విరమించెద. ఈ మాంటిసోరీ విద్యాపద్ధతులలో యేపనిచేసినను, బిడ్డలు, క్రమముగాను, స్వతంత్రముగాను, ఆలోచన యుక్తముగాను, మనోహరముగాను, ఉద్దేశ్యపూర్వకముగను, అర్థవత్తుగాను వర్తించెదరు. ఈ పద్ధతిలో చదువు, వ్రాత లెక్కలు మొదలైనవన్నియు చిన్న బిడ్డలప్పుడే వారికలవాటుపడును.

ఏడు సంవత్సరములు మొదలుకొని సుమారు 10 లేక 12 సంవత్సరములవరకు వయస్సుగల బిడ్డలు ప్రౌఢవిద్య (Advanced Montes-sorie) నభ్యసింప వీలున్నది. అంకగణితము, క్షేత్రగణితము, వ్యాకరణము మున్నగు విషయములన్నియు తెలివితేటలతో నేర్చుకొనబడును. ఈ పద్ధతి ననుసరించి వర్తించు ఉపాధ్యాయురాలు బిడ్డలమనస్సును గుర్తించి ఏకాలమున నెట్లు సహాయము చేయవలయునను సంగతి నెఱిగి పనిచేయుచుండును. ఉపాధ్యాయిని బిడ్డల శక్తులను ప్రకాశింపజేయుటకు వారికి సహాయముజేయుచునే యుండును గాని బోధించుట లేదు.

ఈ బిడ్డల దేహశిక్షణ విషయమున గమనించవలసిన విషయము లనేకములున్నవి. మొట్టమొదట బిడ్డలదేహములు జీవులగు వారి యాధీనమందుండవు. కావున నవి యాధీనమగునట్లు చేయుట అత్యవసరము.

మంచిపాటలు వ్యాయామము, తాముపయోగించు వస్తువులను క్రమముగనుంచుట, తరగతులను చక్కగ అలంకరించి ధూళి మొదలగునవి లేకయుండు లాగున శుభ్రిరచుట, గానముతో గూడిన కొన్ని యాటలు మొదలగువాని తెలివితేటలతో నభ్యసించునట్లు చేయుటచే వారి దేహశిక్షణము జరుగుచున్నది. బిడ్డల కనుకరణ శక్తి యున్నదను సంగతి నెఱిగి యుపాధ్యాయులు వారి కెదుట మాట్లాడునప్పుడు, నడచునప్పుడు గాని నవ్వునప్పుడు గాని మనోహరముగనుండునట్లు వర్తించవలయును. దేహమునకు వక్రగతిగాని వికారమైన చేష్టలు గాని యుండినచో వానిని పోగొట్టుటకు ఉపాధ్యాయులు తాము మనోహరముగా ప్రవర్తించి బిడ్డలగమనము నాకర్షింపవలయును. బిడ్డల నేవిధముగను నిర్బంధపరచరాదు.

భావశిక్షణము (Training of the emotions) గొప్ప విషయము. బిడ్డలకు పరస్పరానురాగము కలుగునట్లు చేయుట మొదటి పని. కొండెములు చెప్పుట కవకాశమివ్వరాదు. ఒకరి నొకరు హేళనముచేసికొనుటకు ఆస్పదమివ్వరాదు. దండన భయాదుల నుపయోగించక బిడ్డలలో సామాన్యముగ నుండు పైనుదహరించిన గుణములను లేకుండ జేయుటకు ఉపాధ్యాయులే యుపాయములను గనిపెట్టవలెను. ప్రతిదినము బిడ్డలొక ప్రీతికార్యమును చేయులాగున ప్రోత్సాహపరచవలెను. దీనివలన పరోపకార బుద్ధి యెక్కువయై సేవయం దభిరుచిపుట్టును, ఈ దిగువకనపరచిన విషయములు బిడ్డలకు శ్రద్ధను పుట్టించుట సద్గుణ సంపత్తికి కారణములై యున్నదని ప్యారిస్ నగరమున నొక బిడ్డలసమితి యేర్పరచబడి యున్నది. ఈ సమితికి చేరువారు కొన్ని ప్రతిజ్ఞలంచేసెదరు.

1. ప్రతిదినము ఒక ప్రీతికార్యమును జేసెద.
2. అబద్ధమాడుటలేదు.
3. దుర్బలులను కాపాడుచు అదృష్టవిహీనులకు సహాయము చేసెద.
4. ముసలివారిని అంగవిహీనులను గౌరవించెద.
5. అందరి యెడ గౌరవముగ వర్తించెద.
6. జంతువుల యెడ దయగలిగి యుండెద.

ఈ ప్రతిజ్ఞ లనుసరించిన బిడ్డలు తాము చేసినకార్యముల నొక కాకితము పైవ్రాసి సంతకము లేక ప్రతిదినము నిర్ణయింపబడిన యొక పెట్టెలో పడవేయుదురు. ఉపాధ్యాయులు మరునాటి దినము వానిని తరగతిలో చదివి వినిపించెదరట. ఉదాహరణమునకై ఆ బిడ్డలు వ్రాసిన కొన్నిటి నిచ్చట తెలిపెద.

1. ఒక ముసలివాడు సామానుజాలని మోతగల బొగ్గుల సంచిని మోసికొని పోవుచుండెను. నేను వెళ్లి వానికి సహాయము జేసితిని.

2. నాచిన్న చెల్లెలు తన మిఠాయిని పోగొట్టుకొనెను. నా పాలిటి దాని నామెకిచ్చితిని.

3. ఇద్దరు బిడ్డలు పోట్లాడు చుండిరి. ఇది యుద్ధసమయము కాదని జెప్పి వారిద్దని విడిపించితిని.

4. ఒక చిన్నబాలుడొక బాతుపై రాళ్లురువ్వుచుండ నే గట్టిగ శబ్దముచేసి ఆ బాతును నీళ్లలో ఈదుకొని పోవులాగున జేసితిని.

5. విశ్రాంతి సమయమున నిద్దరు పెద్ద బాలురు ఒక చిన్న బాలుని గొట్ట యత్నించు చుండువారి మధ్య నేను వెళ్లితిని. చిన్న బాలుడు తప్పించుకొనెను.

6. వీధిలో నుండు కోడి గ్రుడ్డును తీసికొని రమ్మని నన్ను మాతల్లి నియమించగా నేనచటికివెళ్లి మా అవ్వయుంచిన మిఠాయిని చూచితిని, దానిని తీసికొనవలెనని యాశ కలిగెను గాని బాలసేవా సమితికి నేను చేరినవాడ ననుసంగతి తత్క్షణమే జ్ఞాపకమునకు వచ్చినందున దానిని నే నంటలేదు.

7. ఒక కుక్కతోకకు ఒక బాణలిని కట్టుటకు యత్నించుచుండిన పిల్లవాండ్రకు అటుల జేయకూడదని జెప్పి ఆపివేసితిని. (సశేషము)

M. Subhadra Venkatarao.

సంపాదకీయములు

బెంగుళూరులో నవంబరు నెల 25వ తేదిని ఒక పెద్ద స్త్రీల సభ జరిగినది. దానిలో స్త్రీల హక్కులనుగూర్చి అక్కడ స్త్రీలకు దేహ పరిశ్రమములను నేర్పే మిస్ ఆరక్‌హాల్ట్ అను నామె ప్రసంగించినది. మన దేశసంఘటిలోను స్త్రీల అభివృద్ధినిగూర్చియు పిల్లల అభివృద్ధిని గూర్చియు చక్కగా పనిచేయుటకు మన స్త్రీలెంత ఎక్కువగా పాటుపడవలసియున్నదో ఆమె కనుబరచినది. ఆమె చెన్నపట్టణపు చట్టసభలో పోయిన నెలలో జరిగిన ఎన్నికలలో శ్రీమతి కమలాదేవి ఛట్టోపాధ్యాయమ్మగారు సఫలమగుటకు ప్రయత్నము చేసినదనియు ఆమె సభకు రాలేకపోయినను ఆమె చేసిన ప్రయత్నము చాలా మంచిదనియు ఆమె కనుపరచినది. ఒక నెల దినములుమాత్రమే పనిచేసినను ఆమెకు 4461 ఎన్నికలువచ్చినవి. ఆమెకు పోటీగా నిలచినవారికి 4900 ఎన్నికలువచ్చినవి. కనుక ఆమెకు ఇంకను నాలుగైదువందలు ఎన్నికలుమాత్రము వచ్చిన పక్షమందు ఆమెకే జయము కలిగెడి. అప్పుడు ఆమె చెన్నపట్టణపు చట్టసభ్యురాలై యుండ గలిగెడి. ఆమెను, సర్కారువారే నియమింపవలసియున్న సభ్యులలో ఒక్కరినిగా చేయగోరుచున్నామని భారత మహిళా సమాజమునుకూడ సర్కారువారికి తెలియజేయుట మిక్కిలి ప్రయత్నించి వారి తీర్మానమును సర్కారువారికి పంపిరి.

స్వాగతము

డాక్టరు ముత్తులక్ష్మి ఎమ్. ఎల్. సి.

చెన్నపురి శాసనసభయందు డాక్టరు ముత్తులక్ష్మి, సభ్యురాలుగ సర్కారువారిచే నియమింపబడినందుకు మేము చాల సంతసించుచున్నాము. బ్రిటిషు ప్రభుత్వము నందే మొదటి ప్రథమ శాసన సభ్యురాలు. ఒక నారీరత్నమును శాసనసభ్యురాలుగ చేయుటతో మదరాసు గవర్నమెంటువారు ముందంజవేసి యితర రాష్ట్రములకు త్రోవచూపుట చాల సంతసనీయము. స్త్రీలకు ఎన్నికలో హక్కు నిచ్చుటలో మదరాసు శాసనసభయే యగ్రగామి యైయుండెనుగదా. ఇందును చెన్నపురి అగ్రగామియయి కీర్తికాంచెను.

డాక్టరు ముత్తులక్ష్మి భారత మహిళా సమాజ సభ్యురాండ్రలో నొక ప్రముఖురాలు. పెక్కు సంవత్సరములుగ స్త్రీల పురోభివృద్ధికై చాల పాటుపడి పనిచేసిన యామె. స్త్రీలకు శాసనసభలలో సభ్యత్వ

హక్కు నొసంగవలెనని కోరుచు, వెల్లింగ్డన్ ప్రభువుగారిని, సర్. సి. పి. రామస్వామయ్యరుగారిని దర్శించిన ప్రతినిధులలో డాక్టరు ముత్తులక్ష్మి యొకరు.

మరియు నీమధ్య ఐరోపాలో ప్యారిస్ నగరమున జరిగిన అఖిల జనాంగ మహిళా సమావేశమున భారతీయ ప్రతినిధిగపోయి యుండిరి.

శ్రీమతి కమలాదేవి చట్టోపాధ్యాయగారిని, డాక్టరు ముత్తులక్ష్మి గారిని శాసన సభ్యులుగ నియమించవలెనని కోరుచు భారతమహిళా సమాజమువారు గవర్నమెంటువారిని ప్రార్థించిరి.

ఈ రాష్ట్రమునందలి స్త్రీల ప్రతినిధిగ ఒక్కరికంటె నెక్కువ స్త్రీల కవకాశమొసంగ నందుకు ఇంచుక చింతిలుచున్నను డాక్టరు ముత్తులక్ష్మిగారిని నియమించినందుకు, ఈ సోదరీమణిని అభినందించుచు, గోషన్ ప్రభువుకు మాకృతజ్ఞతను తెలుపుచున్నాము.

ఎన్నికలలో స్త్రీలకు స్వాతంత్ర్యమిచ్చిన వెంటనే, ముగ్గురు స్త్రీలు, అతిధైర్య సాహసములతో అభ్యర్థురాండ్రుగ నిలచి, ఎన్నికల హోరాహోరి నెదుర్కొనుట ఎంతయు సంతోషకరము. కమలాదేవిగారు, 500 వోట్లు, ఇతర అభ్యర్థికన్న తక్కువగా వచ్చినందున, విజయవంతురాలు కాజాలక పోయినను కొద్దికాలము మాత్రమే ప్రయత్నముచేసినందున, 9000 వోట్లలో, 4461 వోట్లు వచ్చుటనుబట్టి చూచినచో, జనము ఆమె ఎన్నికపై చూపిన యుత్సాహమును ఏమాత్రమును మరచిపోవుట కష్టతరము. హన్నన్ అంజిలోగారు, తమకు ప్రత్యర్థులుగా నిలిచినవారితో ఎన్నికలలో గెలుచుట కష్టతరమని తెలిసికొనియున్నను, ఎన్నికలలో ధైర్యముతో దిగుటచూచిన, ఎంతయు ఉత్సాహ పూరితముగనున్నది.

వీరిరువురికిని, మా అభినందనముల నర్పించుచున్నాము.

క్రొత్త శాసన సభలు—స్త్రీల యాశయములు

స్త్రీల యుద్యమముపట్ల అత్యంత సానుభూతిగల, సర్ హరి సింగుగౌరు, డాక్టరు పరంజపి, దివాను బహాదరు కృష్ణనాయరు, పండిత ఈశ్వలు నారాయణగుర్తు, ఎస్, ఎం బోసు, రంగనాథం మొదలియారుగార్లు మొదలగువారు, మొన్నటి యెన్నికలలో విజయవంతులైనందుల కెంతయు సంతోషము. నూతన సభలలో స్త్రీలను సైతము ప్రభుత్వమువారు సభ్యురాండ్రుగ నియమించుట కే మాత్రమును సందియముండదు. స్త్రీ యుద్యమ ప్రోత్సాహకులగు సభలలో, స్త్రీ సభ్యురాండ్రను, ప్రజాభివృద్ధికిగాను దెచ్చు చట్టములు, జయప్రదముగా శాసనములగుటకు ఎట్టి, కష్టముండజాలదు.

బంగాళా దేశమున స్త్రీలు, ఏ విధముగ ఎన్నికలలోను పాల్గొనుట కిదియే ప్రథమ పర్యాయము. ఇందునుగురించి పత్రికలనేకములు విమర్శించుచున్నవి. పోలింగు స్టేషనులయొద్ద స్త్రీలనే ఏజంట్లుగను, అధికారురాండ్రుగను నియమించిన, స్త్రీలు ఇంకను, అధిక సంఖ్యకులుగవచ్చి, వోటింగులో పాల్గొనుటకు వీలుండునని, అప్పటి అనుభవమువలన తెలియుచున్నది. ఈ కోరిక సైతము తప్పక నెరవేరుగాత!

స్త్రీల విద్యా విషయిక సభ

రాబోవు స్త్రీ ధర్మ సంచిక వెలువడుటకుముందే, పూనాలో స్త్రీల విద్యా సంస్కరణ సభ సమావేశమైయుండగలదు. భారత దేశము నందంతటను, గత తొమ్మిది మాసములనుండియు, ఈ మహా సభాదర్శములను, అన్ని ప్రాంతములలో తెలియజేసి, స్త్రీల సంఘముల సానుభూతిని బడయుటకు, ప్రచారము చాలవరకు జరిగినది. ఇప్పటికి దేశమున, ఈ సభోద్దేశ్యముల నంగీకరించుచు, 14 సభలు తీర్మానములను చేసినవి. బెంగుళూరు సభకు 800 స్త్రీలు వచ్చిరి. దివానుగారి భార్య అధ్యక్షత వహించిరి. బొంబాయి సభ, శ్రీమతి సరోజిని దేవిగారి యాజమాన్యమున జరిగినది. అనేకులు స్త్రీలు, సభా తీర్మానములలో పాల్గొని యుపన్యసించిరి. ఒక శాఖవారనక, అన్ని శాఖలవారును, అన్ని వృత్తులవారును, సభ నలంకరించి, సభా కార్యములలో పాల్గొనుట ఎంతయు సంతోషకరము. విద్యాశాఖాధికారులు విద్యాశాఖలోగల స్త్రీ యుద్యోగినులను, సభలో పాల్గొనుటకు అనుమతి నీయకుండుట ఎంతయు విచారకరము. విద్య విషయములలో, అధికారి, యీ లోపమును కలుగచేయకుండక, మద్రాసు, బెంగాలు, స్వదేశ సంస్థానముల అధికారులవలె, స్త్రీల నీ సభలోచేరి తోడ్పడుటకు అవకాశమిచ్చియుండిన యెంతయు బాగుగనుండెడిది.

పూనాలో మహాసభ, జనవరి 5 వ తేదీనుండి, 8 వ తేదీ వరకు జరుగును. ఈ సభా దినముల నిర్ణయమువలన, క్రిస్టమసు సెలవుల తక్కువ రైలుచార్జీలతో పూనాకు ప్రయాణముచేయుటకు ప్రతినిధుల కందరికిని, అవకాశముండును. ఇతర సభలకును వెళ్లుటకు వీలుండగలదు, వైస్రాయిగారి భార్యను సభకు విచ్చేసి, ప్రారంభ మహోత్సవమును జరుపుమని, ఆహ్వాన సంఘమువారు కోరిరిగాని, వారాదినములలో కాశీలోనుండుటకు, ఇంతకుముందే నిశ్చయించుకొని నందున, వారు సభకు రాజాలరు, సభలో చర్చించుటకు, నానా సభలవారు అనేక తీర్మానములను బంపియున్నారు. వానినిబట్టి చూచిన, ఎట్టెట్టి విషయములు, స్త్రీల మనంబుల నావేశపరచుచున్నదియు చూడవచ్చును. ప్రతినిధి రుసుము రూ 5/- దీనిని చెల్లించుటకు వీలులేని వారికి సైతము తగిన సహాయము చేయబడును. ఇందును గురించిన దరఖాస్తులను, శ్రీమతి కజిన్సుగారికి c/o ఇండియను విమన్సు యూనివర్సిటీ, పూనా అని ముందుగా వ్రాసికొనవలయును. ప్రేక్షకులు సైతము సభకు రావచ్చును. కార్యదర్శిగారి యనుమతిని బడసిన, వారును సైతము సభలో మాట్లాడవచ్చును.

ఆరోగ్య సంఘ ప్రతినిధులు

మన దేశమున, మేహరోగములచే బాధపడుచున్న రోగుల బాధల నివారణ చేయుటకును, దాని కారణములను కనుగొనుటకును, లండను నగరమునుండి, డాక్టరు లీసుగారు, రోల్ఫు సతిగారును, మనదేశము నకువచ్చి, ఇపుడు సంచారము చేయుచున్నారు. ప్రభుత్వమువారు వీరి యుద్యమమునకు అన్నిరీతుల తోడ్పడుచుండుట సంతోషము. ఈ మేహరోగములవలన మనదేశమున జనులు పడుబాధను వర్ణించుట కష్టతరము. దీని కారణములను తెలిసికొని. దాని వ్యాపనమును నిర్మూలముచేయుటకు అందరము తోడ్పడుట ఆవసరము. దీనిని దాచుకొనిన లాభములేదు. ధైర్యముతో దానిని గురించి చెప్పిన వ్యాధిని నిర్మూలముచేయుటకు ఎంతయు తోడ్పడగలము. రోల్ఫు సతిగారు, బొంబయి విద్యాసభలో ఈ విషయమునుగురించి మాటలాడుచు, ఇందునకు సంబంధించిన ఆరోగ్య శాస్త్రమును, విద్యాలయములలో బోధించవలయునని చెప్పిరి. వీరి యుద్యమము నిర్విఘ్నముగా కొనసాగుగాత!

సంఘ సంస్కరణము

మన సాంఘిక దురాచారములను మాన్పుటకు, స్వదేశ సంస్థానాధీశులు ముందంజవేయుట ఎంతయు శుభ ప్రదము. భరతపురము మహారాజాగారు, రాబోవు జనవరి మాసారంభమునుండి, 14 వ సంవత్సరమునకు పైబడని కన్యలకును, 16 సం॥ లకు మించని బాలురకును, వివాహములుగాని, పునర్వివాహములు గాని, తమ రాజ్యమున జరుపగూడదనియు, అటులచేసిన, ధర్మశాస్త్రమునకు విరుద్ధములని నిర్ణయింపబడుననియు, శిక్షా పాత్రులనియు శాసించియున్నారు. బ్రిటీషు ప్రభుత్వమువారును, స్వదేశ సంస్థానాధీశుల పద్ధతుల నవలంబించిన, సంస్కరణమున కెంతయు తోడ్పడగలరు.

బాల రక్షక సంఘము

మదరాసు నగరమున, బాలరక్షక సంఘము (మదరాసు చిల్డ్రన్సు ఎయిడు సొసైటి) శ్రీమతి హ్యాక్‌స్టాంబోర్డుగారి ప్రోత్సాహమున నెలకొల్పబడి, ఇప్పటికి ఒకటిన్నర సంవత్సరమైనది. ఈ కొలది కాలములోనే, సంఘముచేసిన సేవ అతి ప్రశంసార్హముగ నున్నదని తెలుపుట కెంతయు సంతసించుచున్నాము. బాలుర నివాసమునకును, ప్రత్యేకముగా నొక గృహము నెలకొల్పబడినది. ఇచ్చట బాలురనేకులు నివసించుచున్నారు. మదరాసు నగరమునందలి దాతలొకరు రూ. 10,000 లను విరాళముగ నిచ్చిరి. ఇంకొకరు రూ. 5,000 లను ఇచ్చిరి. త్వరలో బాలికల వసతికొరకు, సంఘమువారు ఇంకొక గృహమును, తీసికొనదలచినారు. దీనితో, బాల రక్షక చట్టము ననుసరించి, చేయవలసిన, కార్యములన్నియు, సంపూర్ణముగా, కొనసాగించుటకు, వీలుండగలదు.

సంఘపాలనమును జయప్రదముగా కొనసాగించుటకు, అతి సామర్థ్యులగు వీరిని పరిపాలనా వర్గము నగలరు. వీరి సహాయసంపత్తితో, సంఘము తన విధ్యుక్త ధర్మములను నిర్విఘ్నముగా, కొనసాగించుకొనగలదు.

స్త్రీ సేవా సదనము

మదరాసునందు, భారత స్త్రీ సంఘమువారిచే నడుపబడుచున్న స్త్రీ సేవా సదనముయొక్క వార్షికోత్సవము, గోషను ఖుర్షీద్‌జీగారి యాజమాన్యము క్రింద జయప్రదముగా జరుపబడినది. ఉత్సవమును గాంచుటకు పలువురు విచ్చేసిరి. ఈ సందర్భమున సదనవాసులచే తయారుచేయబడిన వస్తువులనేకములు ప్రదర్శింపబడినవి. అధ్యక్షురాలు ప్రదర్శనమును సందర్శించి, ప్రదర్శింపబడిన వస్తువులలో ననేకములనుకొనిరి.

సదన సహాయార్థము, బెంగుళూరు నాగరత్నముగారు పాటకచ్చేరినిచేసిరి. ఇందువలన, ఆర్థికముగా, సదనమునకు చాలవరకు సహాయము చేకూరినదని చెప్పవచ్చును.

వార్షికోత్సవమున చదువబడిన సాంవత్సరిక నివేదికనుబట్టి చూచిన, సేవాసదనముయొక్క సేవాసంపత్తి క్రమేణ వృద్ధిగాంచుచున్నదని చెప్పవచ్చును. ఇప్పుడు, కార్య విస్తారమునుబట్టి, అతి విశాలవంతమగు, గృహమునకు, కార్యాలయమును మార్చుకొనవలసి వచ్చినది. ఇందు ఇంతవరకు 120 గురు విద్యార్థినులు వృత్తి విద్యలలో కృతార్థురాండ్రై, స్వతంత్రజీవనమును గడుపుచున్నారు. ఉపకార వేతనమును బొందుచు, సదనమున నివసించుచున్న విద్యార్థినుల సంఖ్య పదింటికి హెచ్చినది. కలాశాలల్లలో చదువుకొనుచున్న విద్యార్థినులకు సైతము సదనమున వసతు లేర్పరుపబడినవి.

ఇచ్చటి విద్యార్థి వేతనములతో, శిక్షణను బడసిన విద్యార్థినుల నిద్దరిని, మదరాసు విద్యాశాఖాధికారులు, తమ శాఖలోనికి చేసికొని ఉద్యోగములనిచ్చియున్నారు, నగరమునందలి స్త్రీ లనేకులు, సదనమున చదువుకొనుచున్న వారికి చాలవరకు సహాయముచేసి యున్నారు.

క్రొత్త భవనము సైతము కొంతకాలమునకు, సదన కార్యములను నిర్విఘ్నముగా కొనసాగించుటకు చాలకపోవునని సందేహముగా నున్నది. దానివలన సంఘము చేయుచున్న పనిని, పాఠకులు గ్రహింపవచ్చును.

పంజాబు—వైద్యసహాయము

ఈ మధ్య లాహోరులోని ప్రభుత్వభవనమున జరిగిన భారత నారీ వైద్య సంఘమువారి సభకు విచ్చేసి, పంజాబు గవర్నరుగారు, భారతదేశమునందలి, వైద్యాభివృద్ధిని గురించి సింహావలోకనము చేయుచు, ఇచ్చిన ఉపన్యాసమును అందరును గమనించి తీరవలయును. ఇతర ప్రాంతములలోను, అందు ముఖ్యముగా, పంజాబు రాజ్యమునను, వైద్యాభివృద్ధి యేరీతిని జరుగుచున్నదో చెప్పుచు, ప్రభుత్వమువారు త్వరలో పంజాబు రాష్ట్రమున, ప్రతి తాలూకాలోను స్త్రీలకొరకు వైద్యాలయమును నిర్మింపదలచిరనియు, సామర్థ్యవంతురాండ్రగు వైద్యాధికారులు వీనికి అధికారిణులుగ నుండురనియు నుడివినారు.

ఇక ముందు వైద్య విషయమున స్త్రీలకు సేవచేయుటకు అనేకులు స్త్రీలు కావలసియుండును. ఇప్పటినుండియే, స్త్రీలు వైద్యకలాశాలలలో ప్రవేశించి, వైద్య విద్యలో నారితేరిన యెడల, ప్రభుత్వమువారి యీ యాశయములను శీఘ్రకాలములో కొనసాగించుటకు అన్ని రీతుల తోడ్పడగలరు. అప్పుడు స్త్రీలకు ప్రభుత్వమువారు, ప్రత్యేక కలాశాలలను అనేకములను నెలకొల్పుటకు అగత్యముండగలదు, స్త్రీలు ఈ నూతన అవకాశములను గైకొందురుగాక!

స్త్రీ విశ్రాంతి స్థలములు

ఈ మధ్య న్యూజీలండు దేశమున జరిగిన నొక గొప్ప ప్రదర్శన సందర్భమున, అచ్చటి స్త్రీలు కొనసాగించిన నూతన కార్య విధానము ప్రశంసార్హముగ నున్నది. ఈ ప్రదర్శనమునకు స్త్రీలనేకులు తమ బిడ్డలతోవచ్చి, పాల్గొందురని వారు తెలిసికొని, బిడ్డల విశ్రాంతికిని, తల్లుల విశ్రాంతికిని, అనుకూలముగ నుండుటకుగాను, ప్రత్యేకముగా నొక గదిని నిర్మించిరి. ఇచ్చట నేమియు ఖర్చుచేయకయే, తల్లులు తమ బిడ్డల నుంచి, ప్రదర్శన చిత్రములను చూడబోవచ్చును. పిల్లల పోషణమును చూచుటకు కొందరు దాదు లిందు నియమింపబడిరి. ఈ నూతన అవకాశములను అనేకవందల తల్లులు గైకొనిరి.

ప్రదర్శనము ముగిసిన వెంటనే, ఈ విశ్రాంతిస్థలము సర్వకాలములలో నగరవాసులందరికిని ఉపయోగకరముగ నుండుటకుగాను, ప్రదర్శన సంస్థాపకులు, నగర పారిశుద్ధ్య సంఘమువారి వశముచేసిరి. ఈ యాదర్శమును ఇతర నగరవాసులును, అవలంబించి, బిడ్డల రక్షణకు తోడ్పడుదురుగాక!

Women's Indian Association

BRANCH REPORTS

NELLORE.

Meetings are being held regularly. Twently ladies have joined the Branch and become paying members. The able Secretary is Miss V. Chinnamal. The local name of the Branch is "Saraswati Sabha". At the last meeting the members drew up a Resolution asking the Government to nominate Mrs. Kamaladevi for the Legislative Council, as they felt she had won a victory and not sustained a defeat.

BANGALORE.

A well-attended meeting of the Branch passed a Resolution supporting the request of women to the Madras Governor that Mrs. Kamaladevi be nominated to a seat in the Madras Council and that three other seats be also allocated by nomination to women. An address was also given to the members by Mrs. Kamakshiamma Subba Rao who has recently come to Bangalore from Trichinopoly. She spoke earnestly on the details of Social Reform which women must in[illegible] by their own actions in their daily lives and exhorted them to raise women to the high standared expected from India in this new era of its life. The members planned a programme of regular meetings for the Branch, including a series of health lectures to be given by medical social workers. The Branch members took a keen interest in the organisation and work of the Mysore State Conference of Women on Educational Reform, which was immensely successful. Mrs. Chandrasekhra Iyer was its Chairman, Miss Lazarus its Secretary and Miss Ornshalt, the Treasurer.

TRICHINOPOLY.

This is a most progressive Branch. Its members have now collected money to construct a building of their own and the Municipality has given a certain plot to them for the purpose. The members also act as Visiting Superintendents to Baby Welcome. Classes are held for sewing, rattan-work, English Music, and First-Aid, and lectures on general topics are well attended. Lady Desikachariar, Mrs K. Subba Rao, Mrs. Iyer and Mrs. Shiva Rao are the prominent workers. A Committee of prominent men has been formed to help the building plans.

MADRAS.

The Branches of the Women's Indian Association joined with other women's associations in Madras in giving a Reception to Mrs. Pethick Lawrence at the Willingdon Club. Lady Sadasivier presided. Mrs. Cousins introduced the guest of the evening, the other speakers were Dr. Muthullakshmi Ammal, and Mrs. Malati Patwardhan. Nearly 300 ladies were present representing all spheres of women's work. Mrs. Pethick Lawrence was astonished at the demonstration of progress and capacity evidenced by Indian women present and the accounts of their work. She gave an inspiring speech about the advance of the women's movement throughout the world. She said Indian women were in advance of British women in their political rights, but far behind educationally. Her visit to India would give her added power to demand in England the political status for British women that Indian women already have. She appealed to her Indian sisters to become full of zeal for imparting education to all within their circle of influence. A good working knowledge of how to read and write in her mother-tongue was the crying need of India's womanhood. The programme consisted of beautiful music by Mrs. Jayaram, Mrs. V. T. Krishnamachari's daughter, and Mrs. Cousins, garlanding, refreshments and pansupari.

VELLORE.

Mrs. Adiseshiah gave a racy and much appreciated talk on her impressions of the Madras Women's Educational Conference to the Branch members She is a Municipal Councillor and intends visiting the Poona Conference as a Delegate. She is also Secretary of a Baby Welcome which has done valuable work during the past year.

CALICUT.

This enterprising Branch has started Industrial Classes and work for the mothers of the children w[illegible] come to its popular Baby Welcome. It has also [illegible] out notices intimating that it will organise [illegible] Exhibition in January. This is public service [illegible] greatest cultural value. We wish the venture e[illegible] success. To tackle child welfare, though a circulati[illegible] library industrial aid, and the promotion of art is a noteworthy programme of work for one Branch. Mrs. K. S. Krishnier is to be congratulated on her energy and her band of co-workers.

Another member, Mrs. Janaki Ammal, has undertaken charge of, and opened a second Baby Welcome in a populous suburb of Calicut.

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